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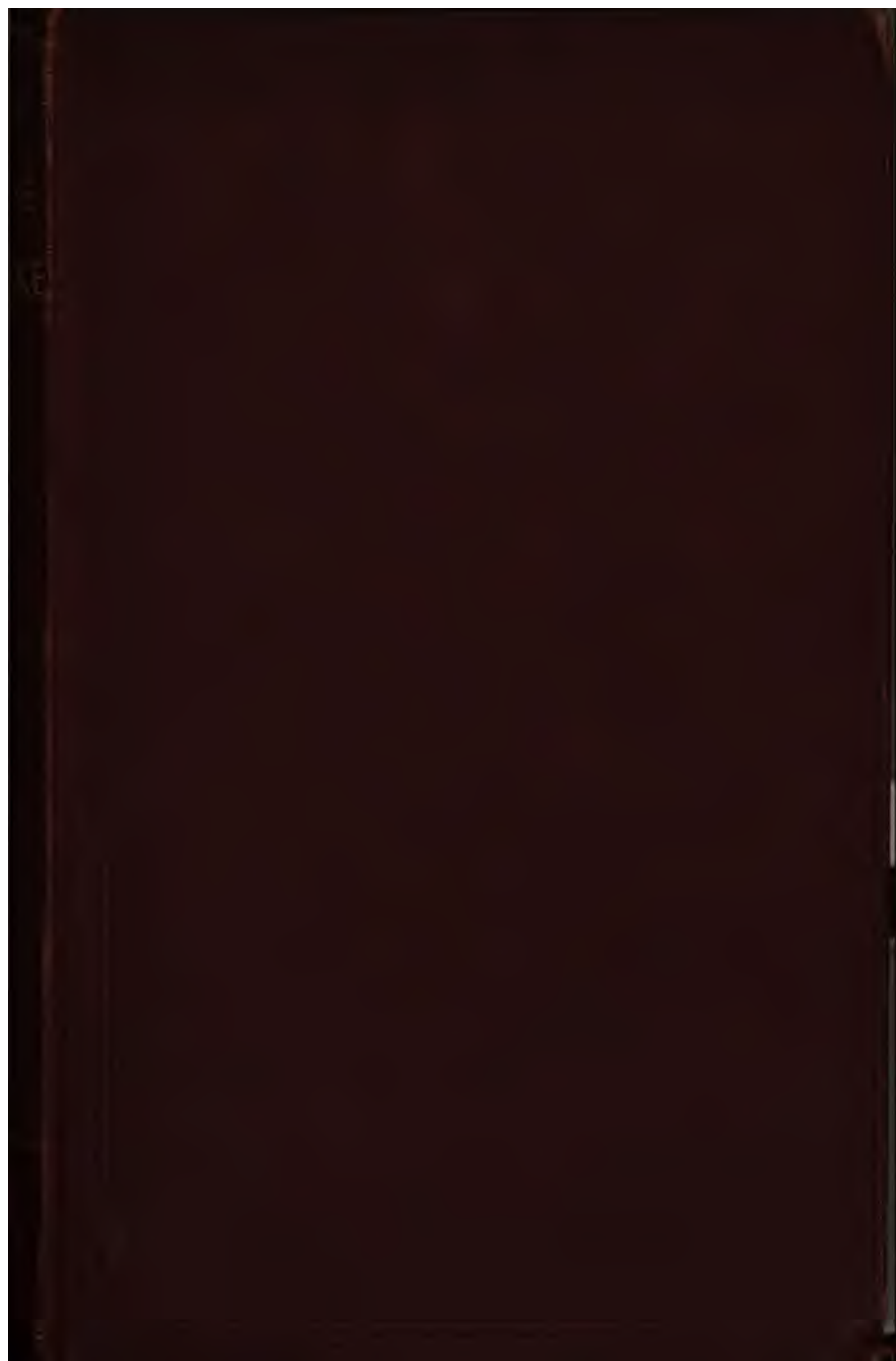
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AMBROSE BONWICKE.

Cambridge:

PRINTED FOR THE EDITOR BY J. PALMER.

LIFE
OF
AMBROSE BONWICKE

BY HIS FATHER.

EDITED BY
JOHN E. B. MAYOR, M.A.
FELLOW OF ST. JOHN'S COLLEGE,
CAMBRIDGE.



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1870.

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New, if this wisdom onely can be found
 By seeking God, euen in the Faith he giues ;
 If earth, heauen, sea, starres, creatures be the bound,
 Wherein reueal'd his power and wisdom liues ;
 If true obedience be the way to this,
 And *onely who growes better, wiser is ;*

Then let not curious, silly Flesh conceiue
 It selfe more rich or happy when it knowes
 These words of Art, which men (as shells) must cleaue,
 Before the lifes true wisdom they disclose ;
 Nor when they know to teach, they know not what,
 But when their doings men may wonder at.

For onely that man vnderstands indeed
 And well remembers, which he well can doe,
The Law liue, onely where the Law doth breed
Obedience to the workes it bindes vs to :
 And as the life of Wisdom hath exprest,
 If this you know, then do it, and be blest.

LORD BROOKE, *Of Humane Learning.*

TO THE
MASTER, FELLOWS AND SCHOLARS OF
ST. JOHN'S COLLEGE

I DEDICATE
THIS VIEW OF THE NONJURORS' HOME
AS IT APPEARED ON THE EVE
OF THE
LAST CAMBRIDGE PERSECUTION.

Quas ego maximas habeo gratias, Deo semper ago, agamque dum vivam, quod eius praecipua in me benignitate factum sit, ut vitae meae magnam partem in studio litterarum *Cantabrigiae* in amplissimo collegio collocarem, et id potissimum, ubi te et summum amicum et doctissimum praeceptorem haberem. Nam quaecunque ego consecutus sum praesidia, sive fortunae ad usum vitae mediocria, sive doctrinae ad cultum ingenii perexigua, ea quidem universa ex abundantia amoris tui in me singularis et ex his litterarum fontibus, quos tu nobis magno multos annos ingenio praecepto exemplo consilio feliciter constanterque aperuisti, profluxerunt.

R. ASCHAM TO JOHN CHEKE, 28 Jan. 1550.

TO THE READER.

THIS volume is extracted from *Cambridge under Queen Anne*, which will also comprise visits to London, to Oxford, and particularly to Cambridge, by Francis Burman in 1702 and by Zacharias Conrad von Uffenbach in 1710. The complete work is printed mainly for such of my private friends as are interested in the history of the universities, and in the advance of learning and science ; a few copies will however be issued for general circulation.

The life of Bonwicke may perhaps attract a wider circle of readers. Men of all opinions must respect the constancy of the young confessor, who, while jealously guarding himself against morbid scruples, without hesitation resigned the provision for a learned leisure which lay within his grasp : and until the apologue of Hercules at the cross-way shall have lost its power, there will still be some to study any life-like portrait of youth freed

from outward discipline only to render the more entire submission to the inner law.

Perhaps too the time has come when one may venture, without offence or loss of intellectual caste, to challenge the vulgar verdict upon the nonjurors; and may at least call on their censors to name any English sect as eminent, in proportion to its numbers, alike for solid learning, and for public as well as private virtues. Faction has too long been allowed to visit the violence of a few hotspurs on an entire class of loyal subjects not merely by ruining them while living, but also by blackening their memory to this hour. The caricatures of hireling libellers pass current with most as the final judgement of posterity; phantoms which will never be laid, till brought face to face with the authentic forms which they personate and defame. Of late the biographers of Thomas Ken and Robert Nelson* have introduced us to two

* Mr. Secretan will hardly carry impartial critics with him in his preference of the somewhat precise and formal Nelson to the large-hearted Boyle; to Bull, he says, p. 5, 'the Church of England owes it that his young pupil grew up a Robert Nelson instead of merely a Robert Boyle, an earnest and attached churchman, as well as a pious and charitable Christian.' The great trouble of Nelson's life, the conversion of his wife to the Roman church, cannot greatly surprise the reader of 'Festivals and Fasts.'

of that peaceful company, the victim of the last persecution which devastated our church and universities.

Several others will be met with in these pages, the Bonwickses, father and son, Francis Roper, Thomas Browne, Thomas Baker; the last of whom wore for nearly quarter of a century the addition *socius eiectus* as a title of honour, a silent appeal from Philip drunk to Philip sober. Probably no college in either university can muster such an array of martyrs as St. John's: whenever triumphant tyranny has administered its shibboleth, some twenty or more of our fellows have preferred conscience to place. But never, not when in 1554 and 1555 '*aper de silva* had passed the seas and fastened his foot again in England,' not under the covenanters of 1644 or the engagers of 1650 or the conformists of 1660, was such wanton havoc made in our ranks, as on the fatal 21 Jan. 1716-7, when the ejected had sinned not by denying, but merely by declining to affirm the omnipotence of parliament to dispense with oaths. At the worst their error was purely speculative, as all were willing to promise obedience to the ruling power. Many of the sufferers under this outrage, so abhorrent to the professed principles of its authors,

were men of large and liberal sympathies: thus Baker's unrivalled stores of historical materials were ever opened to Burnet, Gibson, Kennett, Strype, Thoresby, Wake, not less cordially than to Bedford, Hearne, Rawlinson or Thomas Smith; nay, even Middleton and Whiston never forfeited his friendship by their reputation for heterodoxy.

To members of St. John's college, and to the very few who care to trace the course of education in the country, the numerous details of collegiate life, manners and studies, which may here be found, will furnish additional touches to bp. Monk's elaborate sketch of the same period. Such readers will stroll well-pleased through Sturbridge fair, then still rivalling Leipzig or Frankfurt, or will peep into the coffee-house, where scholars of all degrees discussed the news of state or of letters. They will recognise a real advance in the present Cambridge course over that of the days of Clarke and Bentley. At that time the predominant speculations of Des Cartes could not be openly attacked; only under the mask of notes to a Cartesian treatise did the discoveries of Newton slink into his own university. Grotius, Pufendorf, Sanderson, were indeed text-books which it was a real loss to lose; but many subjects afterwards, and till

very recently, neglected in Cambridge, as ethics, logic, history, were introduced to Bonwicke in such dry and meagre compilations, couched in so barbarous latin, that it may be questioned whether more was gained or lost by the time spent upon them. The classical authors studied were mostly such as had been recently edited in England; Aelian, Appian, Hierocles, the *Periegesis* of Dionysius, the *Declamations* ascribed to Quintilian, usurped the energies due to Herodotus, Thucydides, Plato, Aristotle, Livy, Tacitus. Among theologians the ascetic school, Brome, Lake, Nelson, Seller, and the author of *The Whole Duty of Man*, occupy an undue share of Bonwicke's attention, compared with Hooker, Derham, Ray, Whichcote: it is significant that the only patristic treatise mentioned is Chrysostom *On the priesthood*, which was, it is true, specially accessible in a recent Cambridge edition.

The gratitude of William Bowyer towards his tutor the elder Bonwicke, and that of John Nichols towards his benefactor Bowyer, have preserved and published much important material for the illustration of this *Pattern for students*. Large portions of the *Pattern* were inserted in the *Literary Anecdotes of the eighteenth century* and in the

History of Merchant Taylors': nearly the whole appeared in a second edition, Oxford, J. H. Parker, 1846, 12mo., pp. 114, without note or comment; of which reprint, I have been told, some 4000 copies were sold; if so, the success must have been in great measure due to the Anglo-catholic movement. Jackson's epitaph on Bonwicke (p. 110) may still be seen in the graveyard of old All Saints' church, on the N. side, about half way down.

My biographical notes are offered as a contribution to *Athenae Cantabrigienses*. He must be a bold man who undertakes to continue Mr. Cooper's work; but as literary tastes gain ground in the university, it becomes more and more likely that the attempt may be made; and in so wide a field every gleaner finds some ears which have escaped previous search. For the table of contents and the index I am indebted to J. B. Mullinger, Esq., of St. John's college, who is engaged upon a history of the university.

J. E. B. M.

ST. JOHN'S,
30 Sept. 1870.

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Stat quoque iuncosas *Cami* remeare paludes,
Atque iterum raucae murmur adire scholae.

MILTON, *Eleg.* 189, 90.

A
PATTERN
FOR

Young Students, etc.

B

A
PATTERN
FOR
Young Students
IN THE
UNIVERSITY,
Set forth in the Life of
MR. AMBROSE BONWICKE,
Sometime Scholar of
St. JOHN'S COLLEGE,
IN
CAMBRIDGE.

Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης.—*Luke* xiii. 24.

LONDON:

Printed for J. and J. BONWICKE, and STEPHEN AUSTEN,
in *St. Paul's Church-yard*, and F. COGAN, at the *Blue*
Ball without *Temple-Bar*. 1729.

TO THE READER.

I *NEED* not apologize, I hope, for communicating to the publick the life of a person so little known to it. The virtues of a private life, tho' they appear not to the world, with all the advantage that those of a publick one do, yet are of more use for its imitation, and perhaps not less difficult to be attained to in a remarkable degree.

An appearance in the heavens contrary to the usual course of nature, may strike us with surprize, and convince us of a power more than human: but such a power is not less shewn in the constant motion of the planets, and the silent regularity of the world. Our reason may be affected as much by the one, as our imagination is by the other.

Every one from a view of such a character as Cicero describes and is here exemplified, will draw the same conclusion.

Ego, si quis, iudices, hoc robore animi atque hac indole virtutis ac continentiae fuit, ut respueret omnes voluptates omnemque vitae suae cursum in labore corporis atque in animi contentione conficeret; quem non quies, non remissio, non aequalium studia, non ludi, non convivia delectarent; nihil in vita expetendum putaret, nisi quod esset cum laude et cum dignitate coniunctum: hunc mea sententia divinis quibusdam bonis instructum atque ornatum puto.

CIC. *pro M. Caelio* [§ 39].

A
PATTERN FOR YOUNG STUDENTS
IN THE UNIVERSITY, ETC.

SUCH examples as this which I am now
communicating to posterity being very
rare, or, through a faulty neglect, sometimes
buried in silence; I think it my duty to prevent
5 the loss of one, and to endeavour to perpetuate
the memory of a young man, who in this de-
generate age is scarce to be parallel'd. The
works of God ought always to be remembered,
especially those of his grace; and a victory ob-
10 tained by his favour over the world, the flesh
and the devil, is more worthy to be recorded
and celebrated than a victory over an enemy in
the field, where the carnage of bodies, and the
worse havock of souls, must needs create horror
15 to the mind of a good man when he seriously
contemplates them.

Ambrose Bonwicke, whose short life I en-
deavour thus to lengthen as far as I can, was
the first-born child of *Ambrose Bonwicke*, and
20 *Elizabeth* his wife, daughter of *Philip Stubbs*,

citizen of *London*, and several years inhabitant of the parish of *St. Peter Cornhill*, where she had the happiness of improving her piety by her
 3 constant attendance on the service, sermons and sacraments, under the most regular administra- 5
 tion of the pious and learned Doctor *Beveridge*; which piety she early instill'd into this her son, and had the comfort to see it increase to a very great degree. He was born at the master's house adjoining to *Merchant-Taylors'* school in 10
London, on Wednesday *September 30*, 1691. and being weakly and in danger of death, he was baptized privately that day sevensnight, *October*
 7. Afterwards when he grew stronger, and able to bear it, he was carried to the parish church 15
 on *St. Luke's* day, *October 18*. being *Sunday*; and there received into the congregation of *Christ's* flock, by the reverend Doctor *Whincup* then rector. His father being obliged within a quarter of a year after his birth to leave that 20
 house, he was carried from thence to *Headley* in *Surrey*, where he continued till he was eleven
 4 years of age, and laid the rudiments of learning under his father.

Jan. 11, 1702-3. he was admitted into *Mer-* 25
chant-Taylors' school, and boarded with his uncle Mr. *Henry Bonwicke*, a bookseller in *St. Paul's* Churchyard, a man of great piety and probity; by which he had the advantages of being the more acquainted with books, and in- 30
 fluenc'd by a very good example. Here he

followed his studies regularly, and gained the affection of his master, and all he conversed with : and being pretty well established in piety and virtue, was the better able to proceed in
5 both, even after he had lost his dear uncle's example, which it pleased God to deprive him of, by taking him to himself, after he had enjoyed it somewhat more than three years. He was constant to his morning and evening private
10 prayers, and to the public also, as far as the necessary attendance on his studies would permit. And having been confirmed in due time, and now arrived to the age of seventeen years, tho' he was yet a schoolboy, he would no longer
15 defer his reception of the holy sacrament ; but thus address'd himself to his father in his letter of *February 25, 1708-9*. " You have told me, " sir, I should not want any helps for my learning (and I do not know that I do want any)
20 " and I doubt not but you will assist me in my " devotions also, and therefore desire you would " lend me a book or two to employ my spare " time in the ensuing *Lent* ; for I think I cannot " employ too much time in the preparing my
25 " self for the most holy sacrament you intend " I shall, and I desire to receive. If you cannot well spare me a book or two, I shall be " very glad to buy my self one, if you would " but please to send (when you have an opportunity, and can spare time) a line or two of
30 " your advice about the properest books and

"means, for I have no books that are particularly relating to that great affair."

In this part of a long letter (such as his generally were, as knowing that upon that account they were the more grateful) are evident marks of great piety, modesty and respect for his father. He carefully kept what letters he received, and in one of them I find this answer from his father: "I approve of your whole conduct in the school-affair you mention, as you imagined I would; and would have you comply with every body, especially your master, in all things you can with a safe conscience. If Mr. *H.* had gone, as he had some thoughts, you should have had *Doctor Patrick's Christian Sacrifice* to assist you in your preparation, according to your pious design; but I must wait for some other convenience of sending it. In the mean time the *The Whole Duty of Man* (which I think you have) and your *Winchester Manual*, will very well supply that defect." I suppose shortly after this he received that excellent book of *Doctor Patrick's*, for I find him in a letter *March 11*, returning many thanks to his father for a book he had just received, and he hopes he shall make a good use of.

According as his custom was at all breakings up, he went to his father's this *Easter*, 1709. and there spent the holy week in attending the daily service, and completing his preparation for the holy eucharist. An especial part

- of which according to the apostle, 1 *Cor.* xi. 28, is examination, in which he was extraordinary exact from the very first to the day of his death. Having thus begun to communicate at
 5 this great festival, he resolved to omit no opportunity of repeating it; and upon his return
 to *London*, waited on Doctor *Mandevil*, the rector of the parish he then lived in, for his approbation, which he readily obtained. He had Doctor
 10 *Lake's Officium Eucharisticum* handsomely bound up, (which he paid for out of his own little stock) with spare leaves at each end, into which he transcribed prayers and meditations out of Doctor *Beveridge*, Mr. *Nelson*, and *The Whole*
 15 *Duty of Man*, chiefly for his use at the time of receiving. There was in this, as in all his other devotional books, this distich :*

*O Jesu, mea sola fames, mea sola voluptas !
 Quam sapiis ipse, tui si sapiit ipsa fames !*

- 20 To which in this was subjoyn'd the following hexastich :

*Fide Deo, dic saepe preces, peccare caveo,
 Sis humilis, pacem dilige, magna fuge.
 Multa audi, dic pauca, tace abdita, scito minori 9
 25 Parcere, maiori cedere, ferre parem.
 Propria fac, persolve fidem, sis aequus egenis,
 Parta tuere, pati disce, memento mori.*

At the latter end of *July* this year 1709. he removed nearer to the school, and became a

* *Matth. Casimir. Sarbievii Epigr.* CIV.

parishioner of Doctor *Whincup's*, who first received him into the congregation of *Christ's* flock; and having obtained his approbation, as before he had Doctor *Mandevil's*, he was for near a twelvemonth, that is to say, all the time 5 he continued at *Merchant-Tailors'* school, a constant communicant, binding himself by repeated sacraments to the Captain of his salvation, in the same church where he was first listed under his banner. He made the *Saturday* 10 his ordinary day of preparation, as having then most time at his own disposal, and was concerned when necessary business robb'd him of any part of it. Thus *March 4, 1709-10.* while Doctor *Sacheverel's* trial was depending, he con- 15 cludes a letter to his father, "I have heard "some few particulars, but must beg pardon for "any more at this time, having already, I am "afraid, intruded too far upon a time I had set "apart for a better purpose." Tho' afterwards 20 when he had more leisure, he gave his father a very large account of that trial in two long letters. So upon another preparation day, *June 3, 1710.* he writes thus: "Going to so many "places I have but little time to spare, and 25 "therefore can't be longer; hoping at the same "time, that having been about necessary business, and so lately at the communion, (that "is to say, the *Sunday* before being *Whitsunday*) "a shorter preparation for tomorrow will be 30 "accepted." He never was concerned for the

loss of those sports and diversions which those 11
of his years generally set their hearts so much
upon, but his delight was in devotion, and doing
his duty ; and he very rarely miss'd the seven o'
5 th' clock evening prayers, and was as constant
on holy days at those of eleven in the morning,
at a church in the neighbourhood.

One of his strongest natural inclinations was
to his dear relations, and he was always forward
10 and earnest to visit them upon all vacations :
yet he made even this submit to religion, and
moved, in a letter to his mother, that he might
stay in town beyond the usual time, for the sake
of a sacrament the first *Sunday* in *April* this
15 year, though the very next was *Easter* day.

He had been left captain of the school at
the last election 1709. and in *October* following
was congratulated from *St. John's* with the news
of a vacancy there, it being presumed he would 18
20 reap the benefit of it. However, not long after
he began to be somewhat dubious of success,
his not reading prayers being taken notice of
by the master of the company, alderman *Ward*,
who, it was supposed, came to the knowledge
25 of it by the means of some one of the head-
scholars, that hoped by putting by *Bonwicke* to
succeed himself. 'Tis the custom of that school
for the head-scholars in their turns to read the
prayers there ; and among other prayers for the
30 morning, the first collect for the king at the
communion service of our liturgy is appointed

to be read. This our conscientious lad stuck at, it being indeed one of the most improper prayers in the whole liturgy to be used for a governor whom he thought was not so *de iure*, as well as *de facto*. On this account he was frequently attack'd by most of his friends in *London*, who endeavoured not only to convince him with arguments, but to affright him with the consequences of his not complying. But the heroic youth stood firm against all their assaults, resolving to sacrifice everything rather than his conscience. In a letter to his father, dated *February 22, 1709-10*. wherein he gave him a large account of what two of his uncles had said to him on this point, he thus expresses himself: "Now tho' I am very well convinced in my own breast that these arguments are very false, yet I cannot so well answer to them, because I do not know whether you would have me open my self so much as I must of necessity do, if I go to refute these arguments; therefore I hear all and say little: but if you would have me do otherwise, pray let me know it." And in another place thus: "I am stedfastly resolved to keep to your opinion, which I take to be the right and my duty; and I hope God will give me grace and courage to suffer for the same, whenever it shall please him to call me to it." To support and comfort him in this trial, he received two days after the following letter from his mother.

- “Dear *Ambrose*, we are afraid by your letter
“that came by your uncle, that you trouble your
“self too much ; and had that come time enough
“for us to send you orders to come down on
5 “*Tuesday*, I believe it had been done, though
“your father thought it would be too great a
“fatigue to return so soon, now the ways are so
“bad. I pity you, supposing you have not one
“friend at *London* to encourage you, but that
10 “all blame us and you : I hope notwithstanding,
“you will take courage and bear up, when you
“consider you had the same fate which you
“now fear, before you were a month old, and
“it has pleased God you have wanted for 15
15 “nothing since that time ; and therefore you
“have great reason to hope, if you do your
“duty, God will still provide for you some way
“or other ; we don’t in the least doubt of it.
“And if you are put by going to *Oxford*, and
20 “don’t like *Cambridge* so well, you may assure
“your self we shall not desire you to go thither,
“nor think you a burthen to us here, where
“you have a good friend to direct you in your
“studies : in the mean time God may raise us
25 “and you up friends, as he has done to a
“worthy person, which he never knew nor heard
“of before his troubles. So praying God in all
“things to direct and rule your heart, I leave
“you to his protection, who am,

30

Your Loving Mother,

E. B.

At length the election for this year 1710. 16 came on, and St. *Barnabas* being on a *Sunday*, the orations, examinations, and other exercises were performed the day before: in all which our youth came off with a reputation answerable 5 to his post and standing. Particularly his extempore translation of *Livy* (which was truly so, for he declared he had never read that part of the history before) was so much admired, that Doctor *Delaune*, the president of St. *John's* 10 in *Oxford*, told the master of the school 'twas fit to be printed. On *Sunday* in the evening they proceeded to the election, and the captain being called in, the master of the company spoke to him in these, or words to this effect: 15 "Mr. *Bonwicke*, the president and gentlemen "who have examined you as a candidate for "this election, declare that you have performed "your duty very well, and are every way capable "of being elected. But the company who are 20 17 "the electors have received information that "you have not read the prayers of the school, "whether enjoin'd by the statutes or your "master I can't tell. The company therefore "desire to know of you the reason why you 25 "did not read them. You may make what "excuse you please, I do not put any thing "to you to say, but only the reason why you "did not read them." To which he in short answered: "Sir, I could not do it." Upon 30 which the master and several other persons

there present, said, It was very honestly said, a very honest answer, the best answer he could give; and one, that he was very sorry for him. Within a little while after, the second and
5 fourth boys were elected, the third being set aside for having been absent some considerable time from the school since the last election.

Our young confessor bore this defeat serenely and chearfully, and after he had served a long
10 apprenticeship at the school, having been near 18 seven years and a half there, and above six of them in the head-form, he laid down all his hopes of going to the same university and college of which his father had been, and of
15 which he had heard so much, (and once had viewed from an adjacent hill) with an evenness of mind becoming the title here given him; and retired to his father's in the country, where he patiently and industriously assisted him in his
20 business, till the *Bartholomew* vacation afforded them leisure for a journey to *Cambridge*; where he was admitted into *St. John's* college *Aug. 25*, and had another mortification in seeing several that had been below him at school, superior to
25 him in the university. But this and some others he scarce regarded, being on many accounts so well pleased with his condition. It pleased God to raise him up many friends, and among them one especially, over whom his chamber was, 19
30 who was all along like a father to him in care and kindness, and whose favours were so many,

that there was scarce any letter of the many he wrote home, but mention'd some of them. He had an agreeable chamber-fellow, a very good scholar, a sober and innocent yet chearful companion. But the greatest happiness of all, and what he valued above the honours and profits he lost with his election to the other *St. John's*, was the frequent returns of the holy sacrament, which he would have miss'd of there, and could not, I think, have enjoyed at any other house in either of the universities, except *Christ-Church* in *Oxford*, which being a cathedral as well as a college, is under a double obligation of conforming it self to the fourth rubric after the communion service. Accordingly the second Sunday after his admission, as soon as he was tolerably settled, he address'd himself again to this holy duty, having had no opportunity of communicating since he left *London*; and 'tis certain from that time he miss'd but four sacraments all the while he was there, two of which happened on state-festivals, and the other two when he was confined to his chamber for the sake of his health.

Just before he left *Headley*, he had by his dear mother's direction, transcribed into one of the spare leaves in his *Officium Eucharisticum*, a short prayer for a student, out of *Dr. Patrick's* book of Devotions for Families, &c. And as soon as his books were arrived, he betook himself heartily to his studies, and pursued them

in sight of *Sturbridge* fair, which made most of the other students idle, and by that means deprived him (for want of auditors) of those lectures and instructions of his tutor, which
 5 would have been more grateful to him than any of the diversions of that season. And 21 from that time he followed his studies so close, that in the space of eleven months he had read over all *Dionysius's Periegesis*, the *Oxford* edition;
 10 *Virgil* to the ninth book of the *Aeneis*; all *Aelian's Varia Historia*, as it is printed for the use of *Eton* school; all *Terence*, fifty *Hebrew* Psalms, a great part of *Seneca* the philosopher, all *Burgersdicius's* Logic, all the *Fasciculus*
 15 *praeceptorum logicorum, Oxon.*, and half another logic book; all *Bussiere's Floresculi historici*, all *Pindar's* Olympic odes, and the four first of the *Pythian*, the lives of the first three emperors in *Sudonius*, five books of *Pliny's* epistles, the
 20 dialogue *De Oratoribus*, by some ascribed to *Quintilian*, by others to *Tacitus*; the first book of *Ascham's* epistles, the first volume of *Plutarch's* lives, the first volume of my lord *Clarendon's* history, and some other books;
 25 and this not hastily or perfunctorily, but he made his observations as he read them, and transcribed *excerpta* out of several of them into his *adversaria*. Besides these, on holy-days he read books of piety, and on *Sundays* no other,
 30 having in the forementioned space of eleven months read all *Thomas à Kempis de imitatione*

Christi, The Whole Duty of Man, some pieces of *Kettlewell*, *Brome of Fasting*, almost all *Nelson's Festivals and Fasts*, a book that he had a great value for, and which he quickly purchased after his arrival at *St. John's*; besides several chapters in the *Greek Testament*, and other parts of the Holy Bible. He had moreover in this time translated into *English* a Latin sermon of Doctor *Henry Byam's*, preached before the clergy at *Exeter*, at the triennial visitation of Doctor *Joseph Hall*, Bishop of *Exon.*; and *Erpenius's* Epistle to the reader before his edition of *Ringelbergius*, and *Erasmus de ratione studii*; 5

23 had made four and twenty *Greek* or *Latin* themes, eighteen copies of *Latin* verses, with some 15 *Greek*, three *Latin* epistles, and three epitomes, one of which was of the first part of *Eustachius's* Ethics, and transcribed into a paper book among his other exercises, but the other two do not appear. Besides all this, his practice was for 20 his improvement in the *Greek* tongue, to take the *Latin* translation of an author, either prose or verse, and turn it himself into *Greek*, either prose or verse; and dividing his paper book into two columns, in one of them he writ his 25 own version, and in the other the author, that so he might see wherein he fell short of the original. And thus had he in the aforesaid space of eleven months imitated a hundred verses of *Theognis*, four epigrams of *Theocritus*, 30 and eleven dialogues of Mr. *Leedes's Lucian*, from

- the beginning in order, omitting only the eighth and the tenth, (which he had done before he 24 came to the university) and concluding with the thirteenth. And all this, notwithstanding
- 5 his constant attendance on all the exercise of the house, and his tutor's private lectures. But he was an excellent husband of his time, rising often at four o' th' clock, and sometimes earlier, very rarely exceeding six, and that only when
- 10 the college prayers were later than ordinary; and never, if he was well, going to bed till near ten. Quickly after his settlement at *St. John's* he fixed to himself a weekly course of study, as appears from a letter he writ to his father
- 15 *Sept.* 14, of that year 1710. "My tutor (says he) "did not talk to me about a method, &c. as "I hear is customary; but I have (thinking it "convenient) proposed to my self one, *viz.* on "Tuesdays and Thursdays all day, and Saturday
- 20 "mornings, which are our logic-lecture days, to "read logic only, as being what I most need; 25 "Mondaymornings *Greek* prose, chiefly *Hierocles*, "as being read at lecture after dinner: when "that's done, the rest of the afternoon I intend
- 25 "to turn the translation of a *Greek* author, prose "and verse, by turns into *Greek*; Wednesday "morning *Latin* prose, afternoon *Latin* verse; "Friday morning *Greek* verse, afternoon *Hebrew*; "Saturday afternoon *Hebrew*, and holy duties.
- 30 "If you think fit to make any additions or "alterations, pray send 'em. I think also to

"make what he calls a commonplace-book, in
"which to write observations."

Within less than a quarter of a year after his coming he was chosen scholar of the house, and the very worthy master, Doctor *Gower*, told him, 'twas his regular and good behaviour that got him that preferment, and was the likeliest means to get him more. On this occasion a very worthy member of that house wrote thus to his father.

10

Nov. 16, 1710.

"REV. SIR,

"I wish I had been in *St. John's* to have
"received you when you brought your son,
"who I am glad gives us so very good hopes of
"his being a credit to the society. He brought
"me your kind letter the day after the election
"was over, and found me very ready to give
"him joy of his success, which was better than
"his tutor and I first expected. He is chosen
"into a scholarship, the value of which will be,
"while corn holds a good price, pretty considerable, and was this last year to his predecessor
"more than double the value of the exhibition
"he was to have had, which I presume Mr. *Anstey*
"told you was five pounds. Himself or
"his tutor may have given you some account
"of it already, but might not be able to give
"you so exactly the value of it. His exhibition
"would have lasted no longer than till he is

30

“batchelor of arts, but his scholarship till master;
 “and I pray God preserve him to enjoy this
 “favour of the college till he both deserves
 “and receives greater. I gave Mr. *Roper* your
 5 “service, who joins in the return of his to you
 “with,

Rev. Sir,

Your most faithful

Humble Servant,

THO. BROWNE.”

10

Upon this good success our pious youth did
 not *sacrifice to his net, or burn incense to his drag*,
 but gave the glory of it to God alone. For thus
 15 he prefaces the account he gave his father of it :
 “I have told you how God has delivered me
 “from trouble : I am now to let you know with
 “what great mercies he has bless’d me.” And
 concludes all thus : “I doubt not but you’ll 28
 20 “join with me in praying to God to enable me
 “to keep the favour of the master, which by
 “his blessing I have thus signally gain’d.”

His first and greatest concern after this, was
 to keep the oath (of observing the statutes of
 25 the college) which he had taken when he was
 admitted scholar. And understanding that
 some of these were grown into disuse, “so that
 “it would be ridiculous in him, nay perhaps to
 “the disturbance of the peace of the college, to
 30 “pretend to observe them ; I begun (says he)
 “to doubt whether I could perform my oath,

“and at the same time comply with the customs
“of the college ; and whether, to keep a good
“conscience, though with the loss of all my
“preferment here, I was not immediately to
“quit my scholarship at least, if not the college. 5
“On the other hand I could not think that, if
29 “the governing part and whole college should
“annul a law by their practice, one single
“scholar was obliged to observe it. However
“I could not be free (considering the dreadful 10
“guilt of the most heinous sin of perjury) from
“some doubts and scruples, and therefore made
“haste to wait on my good friend Mr. R. that
“I might know his sentiments. He, I thank
“God, has settled my mind, and freed me pretty 15
“well from my scruples. But it being a matter
“of the greatest importance to have one’s con-
“science quiet and at ease, I would, when you
“have leisure and opportunity, beg your opinion
“of the case, whether being ready, whenever 20
“my superiors shall require it, to perform every
“article of the statutes that concerns me, or
“suffer the punishment they shall think fit to
“inflict ; and performing to the best of my
30 “power, whatever I can presume they would 25
“have me do, or punish me for not doing ; and
“avoiding whatever they would have me not
“do, or would punish me if they knew I did,
“and observing whatever else I conveniently
“can ; and being also sorry that all required 30
“by the statutes is not to be performed, I faith-

"fully perform my oath, and can with a good
 "conscience acquit my self of perjury. And
 "whether by the words (*faciam ab aliis ob-*
 "*servari*) which are part of the oath, I am
 5 "obliged to tell lads continually their duty as
 "far as I know it, and also to inform against
 "transgressors." To which I find this answer
 returned by his father: "I know not how to
 "express my great obligations to Mr. R., par-
 10 "ticularly from his freeing you from your scru-
 "ples about the statutes, which thing, no doubt,
 "he has well consider'd, and therefore is best
 "able to give you satisfaction. I herewith
 "send you our university statutes, in the 195 81
 15 "page whereof you have this matter resolved.
 "The resolution indeed has not the same au-
 "thority in respect of your statutes that it has
 "of ours, but I think the reason is the same
 "for both. 'Tis the governing part of the
 20 "college that must answer for the neglect or
 "disuse of any statute, the main business of the
 "juniors, and what I suppose is often enjoyn'd
 "'em in those very statutes; being obedience:
 "and what you resolve upon in discharge of
 25 "your oath, is I believe as much as the found-
 "ress her self, if she were alive, would require
 "of you. It is out of your province to attempt
 "a reformation, and would be an affront to
 "your governors: and the [*faciam ab aliis ob-*
 30 "*servari*] can never be meant to oblige you to
 "oppose them. I bless God for his extra-

"ordinary grace to you in giving you so con-
 89 "scientious a regard to oaths, which I doubt
 "are generally too much disregarded in both
 "universities; of which the sad effects are too
 "visible all over the nation." In his next to 5
 his father he thus expresses himself: "I return
 "you many thanks, and praise God that I am by
 "yours, and good Mr. R.'s assistance, now so
 "well satisfied in a matter of such importance."

His temperance was always very great, and 10
 his fasting and abstinence rather more than his
 weak constitution could well bear. Yet we
 shall find him still increasing those rigours, and
 tho' at first he contented himself with missing
 his breakfast, and eating his bare commons on 15
 the church fasts, and his days of preparation
 for the blessed sacrament; afterwards on the
 approach of *Lent* his rules were more severe,
 which being written in his *Officium Eucharisti-*
 89 *cum* without any date, might be made about this 20
 time, and are as follow. "Remember to ob-
 "serve all *Lent* with abstinence and retirement,
 "and interruption of visits; and the *Wednesdays*
 "and *Fridays* therein, together with the holy
 "passion-week, with strict fasting. Observe all 25
 "vigils with abstinence and prayer, as also
 "Embers and Rogations; and all *Fridays* in the
 "year with strict fasting: but have always re-
 "gard to thy health, and necessary occasions,
 "as travelling and the like. Be not over-scru- 30
 "pulous as to the accidents of place, friends,

"civility, &c. which may sometimes put by thy
 "stated rules. Be always prepared for charit-
 "able offices; and let not thy fasts make thee
 "peevish, affected in them, or self-conceited for
 5 "them. Sanctifie all thy actions, especially on
 "these times, by a holy intention; and doubt
 "not but God will bless and accept thee. But
 "be sure at *Lent*, and all other fasts, beg his 34
 "assistance even to outdo thy self. Obey the
 10 "precepts of the gospel, and follow it's counsels
 "as thou canst. Obey the church." The ab-
 stinence here mentioned respected both the
 quantity and quality of the food; and the strict
 fasting was eating but one spare meal on those
 15 days, which was most commonly a dinner in
 the hall.

Before he had fully spent this *Lent* according
 to the foregoing rules, there was an additional
 sorrow to the solemn one of the season, from
 20 the death of Doctor *Humfrey Gower*, the worthy
 master of the college, of which he gave his
 father an account in the following letter.

St. John's Cambr.

March 28, 1711.

25 "HON^d. SIR,

"Yours of the 26th I received this even-
 "ing, and agree with you in your opinion of
 "our *late* excellent master, for alas our good
 "friend and benefactor, and the honour of this 35
 30 "college and university, died yesterday about

“two in the afternoon. He was last week
“thought to be in a fair way of recovery from
“the illness I mentioned in my last ; but being
“on *Monday* in the afternoon taken with an
“aguish shivering, he thought (they said) him- 5
“self that he should die. He lay speechless,
“and I think senseless too, from four the next
“morning : and upon his death you might see
“in all faces, deep sorrow for the loss of so
“good a governor, except in those loose youths, 10
“who thought he held the reins too tight, and
“hope now to be no more punish’d for their
“irregularities. The president went the *Friday*
“before to his living at *Lynn*, to administer the
“sacrament there at *Easter*, but is sent for back 15
“to college ; and a schedule is this day affixed
86 “to the chapel-door to give notice of the va-
“cancy, and that according to statute 13 days
“hence, *viz.* on the ninth of *April* a new master
“will be chosen, and Doctor *Jenkin* (they say) 20
“will, without opposition, be the man. Thus
“has it pleased God to take to himself from us
“a man indeed too good for us, as he had a
“little before a better. For to night being in
“Mr. *R.*’s chamber, Before we begin to read, 25
“says he, you shall hear a letter, in which I
“have an account of the death of Bishop *Ken*.
“Here, says he, have I lost another good friend
“and acquaintance ; he dyed as he lived, a
“plain humble man. And then upon my ask- 30
“ing (that I might give you an account) where

- "and when, &c. he took up the letter again,
 "and read the particulars to me thus : he came
 "hither (to my Lord *Weymouth's*) on the 9th in
 "Mrs. *Thynne's* coach, at whose seat he had
 5 "been all the winter, designing for the *Bath* on 37
 "the 12th, but was hinder'd by the return of his
 "illness. He had two physicians from the
 "*Bath* and the *Devizes*, and desired to know
 "their opinion of his condition, for he was not,
 10 "he said, at all afraid to die, and therefore
 "desired they'd tell him the truth. Upon their
 "saying there was but small hopes, he replied,
 "*God's will be done*, and so died the 19th,
 "leaving order in his will to be buried in the
 15 "church-yard of the nearest parish in his diocese
 "soon after sun-rising very privately; to be
 "carried by the six poorest men in the parish,
 "and to have laid over him a plain stone, with
 "an inscription on it of his own composing,
 20 "which the writer did not yet know. He was,
 "according to his order, buried on *Wednesday*
 "morning the 21st, at *Froome*, I think. These
 "particulars I dare say you have not heard of,
 "if you have of the death of this excellent
 25 "prelate ; and therefore that I might the more 38
 "exactly remember them, I take this night to
 "write my answer, and partly because we are
 "order'd to make verses upon the melancholy
 "occasion against *Saturday*, with which I must
 30 "necessarily be busied tomorrow, tho' against my
 "inclination. For tho' such sorrowful subjects

"may be proper, yet I could have wish'd the
"puzzling our heads with verses might have
"been let alone 'till another time, because they
"will be apt to discompose our minds, and
"keep out of them better thoughts, and fitter 5
"for this holy week, especially this latter part
"of it. To direct us in the observance of
"which, Mr. *Anstey* sent to all or most of his
"pupils on *Monday* (as Mr. *Edmondson* had
"done to his the week before) a book entitled, 10
"*The Use, Measures, and Manner of Christian*
"*Fasting*; especially with regard to the most
39 "holy passion-week; by Mr. *Brome* one of our
"senior fellows, a particular friend to the master,
"and who always lived in the lodge with him. 15
"Tho' I have most of it that's useful in short
"in Mr. *Nelson*, and should have liked Mr.
"*Seller's* book much better to employ my time
"on this great week, yet I thought it very im-
"proper to refuse it, and that it were better to 20
"be at a small, tho' unnecessary charge, than
"seem to put an affront on Mr. *Anstey* and the
"author, if not the master also to whom the
"book's dedicated.— I must hastily conclude
"(it being pretty late) with desiring you to accept 25
"the duty of,

Your most obedient Son,

A. B."

To which I shall add what I meet with in
his next to his father, of *April* the 5th, relating 30

to the same subject. "The body of our late
 "excellent master was interr'd on *Thursday* 40
 "night; but the funeral is not to be performed
 "till next *Saturday*. He has been a noble
 5 "benefactor, having left by his will two ex-
 "hibitions of 10*l.* each; all his books to the
 "library; his country-seat at *Thriploe*, valued at
 "120*l. per annum*, to the master, after the
 "death of Mr. *West* his nephew and heir, and
 10 "500*l.* to buy a living for the college. Besides
 "private legacies, as 100*l.* to Mr. *Brome*, who is
 "also to have the use of his books as long as
 "he stays here; to his sizer, and to another
 "who had been his sizer, whom (being a re-
 15 "lation of Bishop *Gunning*) he had just made
 "fellow tho' but middle bachelor, 10*l.* each for
 "mourning; and five pounds to him who is to
 "make his funeral oration."

Doctor *Robert Jenkin* was at the foremen-
 20 tioned time, viz. *Monday April 9.* chosen master
 of the college; whose favour our young student, 41
 partly by his own merit, and partly by the re-
 commendation of his good friend and patron
 Mr. *Roper*, quickly gain'd; yet when he gives
 25 his father an account of it, according to his
 wonted piety, referring all to the first cause, he
 attributes it to God alone.

He was (as I have already observed) so
 early a riser, and so constant at chapel, (unless
 30 on those few state holy-days that intervened)
 that he was easily prevailed on by the chapel-

clerk who was indisposed to officiate for him, which he did for almost two months to the satisfaction of the master and deans: but the aforementioned eleven months being now expired, and having kept freshman's-term (as it is there call'd) purely for the sake of the exercise he was to perform in it; he was willing to visit his friends in *Surrey*, and having obtained his father's leave, went for *Headley* at the beginning 5
42 of *August*: where he with great diligence as- 10
sisted in the instruction of the scholars, and thereby made himself more perfect in the *Greek* and *Latin*, especially the grammar of both, and improved in his arithmetick to qualify him for an auditor of the algebraic lecture in their college. 15
During his stay at *Headley*, it pleased God to take away his youngest sister, whose sickness and death would have been much more afflict-
ing, had he been at college at the time: but being near her, he had the satisfaction of know- 20
ing continually how she did, and of contributing his assistance for her recovery, by going himself to consult the doctor (who lived at some distance) as often as it was thought necessary.

At the latter end of *October* he left *Headley*, 25
in order to return to *St. John's*, there to prosecute his studies with the same vigour as formerly, or rather greater. Quickly after his arrival, he
43 gave his father a large account of his journey, and of the kind reception Mr. R. gave him 30
when he waited on him at his chamber. And

then after a little college news, goes on thus :
 " Tho' I could not but be perfectly satisfied
 " with, and very happy in the many kindnesses
 " I received from my mother and you in the
 5 " country, for which I return many and hearty
 " thanks ; yet methinks I receive more than
 " ordinary satisfaction in being returned to this
 " pleasant seat of the muses, where I find my
 " books and all things in a very good condition,
 10 " and my self happy at the ethic-table at morn-
 " ing lectures in the hall. And I think my self
 " in duty bound on this day (*Nov.* 6.) on which
 " I was elected scholar, to give annual thanks
 " to the Almighty for having most graciously
 15 " afforded me so comfortable a subsistence, and
 " such powerful patronage to enable me so
 " happily to promote, not only my temporal but 44
 " eternal welfare, in this learned and religious
 " foundation. The hopes of being someways
 20 " assisting to the preservation of your health,
 " (added to the great satisfaction I always re-
 " ceive in seeing my dear relations) for the con-
 " tinuing of which, I earnestly beg of you to
 " listen to the frequent good motions of my dear
 25 " mother, will be the only allurements to draw
 " me hence." At length he concludes thus :
 " Now that God of his infinite mercy would
 " preserve you and my mother in health and
 " happiness, and all your children in their duty
 30 " to you both, and love to one another, and
 " bring us all to eternal happiness, with all our

"good friends hereafter, is the earnest prayer
"of, &c."

Tho' almost every hour of his time was already taken up with the public prayers and exercise of the house, with his tutor's lectures, 5
45 his private studies and devotions, and the necessary care of his health ; yet considering how useful the understanding the *French* tongue would be to him for the reading those many excellent books which are daily published in that language 10 concerning all sorts of learning, he betook himself to the study of it after the *Christmas* holidays were over, under the direction of a *French* master : and was so good a proficient, that in a short time he could read a *French* author ; 15 and having purchased the bishop of *Cambray's* *Telemachus*, and *Boileau's* works, he had read more than five books of the former before his second journey into *Surrey*.

He had a younger brother, who, if he had 20 succeeded at *Merchant-Taylors'*, was to have followed him that way to *St. John's* in *Oxford*, but now was design'd by his father to be sent to him to *Cambridge*, so soon as there should 25
46 be a vacancy for him in the chamber he was in. Having about this time a prospect of it by his chamber-fellow's taking his degree, with a design of leaving the college quickly after, he immediately gave his father notice, but withal desired leave for the admission of a third, (the chamber 30 being capable) a very sober studious lad, who

was become also a constant communicant, and being troubled with a bad chamber-fellow, was very desirous to be with him, that so they might both avoid worse company. To this proposal
5 of his, his father made the following objections, in a letter dated *February 4, 1711*. "I thank
"you and your tutor for the promise of the
"chamber for *Phil.* and think there may be
"some conveniencies in admitting a third, but
10 "there may also be some inconveniencies which
"I shall lay before you. By the grace of God
"this lad may continue very good, and your
"society may contribute towards it ; but should 47
"it be otherwise, you will not know how to
15 "get clear of him again. Besides, if he be not
"exactly of your principles, tho' he be other-
"wise very good, 'twill be very inconvenient ;
"and you cannot at all times converse so freely
"with your brother, as 'twill be necessary you
20 "should. I had hopes that your brother might
"share with you in Mr. *Roper's* favour, and fear
"this third chum may be an obstacle to that.
"Another thing is, if *Phil.* should have the
"small-pox, there will be no room for you to
25 "set up a bed for that time ; and you know
"I do not care you should lye with any other
"but your brother. If this lad has never had
"that distemper, he may unhappily bring the
"infection into your chamber. Besides, I should
30 "not like him for a chum for you, if his dialect
"be ungenteel, for fear that infection should

- 48 "reach you, as well as your brother. Yet after
"all I have a great concern for so hopeful a
"lad as you describe him, and wish you might
"enjoy each other's society in the day time, tho'
"you sleep not together; neither am I against 5
"that, if you can make me easy as to the fore-
"going particulars." To which in his next he
gave the following answer: "As to your first
"objection, I hope there is no fear of his falling
"back, since the admitting him will, I am pretty 10
"well assured, be the best precaution against it.
"Ill company (I know by sad experience) is the
"most enticing snare in this place, and will
"never fail to be a great trouble, even to those
"who are no worse sufferers by it. Now as for 15
"my brother and self, I hope we shall be so far
"from being a snare to him, that we shall be
"a means to prevent his being taken by others;
"and so will he, I doubt not, be to us, which
49 "for my own part, I'm sure, will not be un- 20
"necessary for me. But supposing the worst,
"I doubt not but when it is so, we shall easily
"get rid of him; seeing he himself will certainly
"in that condition be willing to leave us: for
"I find by much experience, that to be (almost 25
"without exception) true, which you acquainted
"me with, in relation to my self, in your third
"letter to me hither, *viz.* that the lewder sort,
"when they know me, will care as little for my
"company as I do for theirs. But 'tis almost 30
"a crime to fear this, since he acts upon no

- “sudden, but firm, well weigh’d and fix’d re-
 “solutions. In the next place, by frequent
 “conversation for some time, I find a great
 “likeness of tempers and studies betwixt us :
 5 “and should he not exactly agree as to the
 “principle I suppose you mean, it could not
 “any way hinder my freedom of conversation
 “with my brother ; for tho’ we shall be often, 50
 “we shall not be always all three together.
 10 “But I believe there is but very little disagree-
 “ment between us in that point, for — You
 “need not doubt of my brother’s sharing with
 “me in Mr. *R.*’s favour, nor fear the other’s
 “being any obstacle to it ; because I shall ac-
 15 “quaint Mr. *R.* with it, and if he thinks it incon-
 “venient, to be sure he’ll tell me so. Besides,
 “if a chum will be a hindrance to the gaining
 “his favour, how should I have got it and kept
 “it so long, having (you know) had always a
 20 “chum and a neighbour too, both far more de-
 “serving than my self? If my brother should
 “have the small-pox, we must both remove,
 “lest by staying with him, and then coming at
 “meals, &c. into the company of others, we
 25 “spread the infection : so that we shall not
 “need to lie together at all, but go into different 51
 “chambers, or some one together that happens
 “to be empty. He has had the small-pox, and
 “I think is genteel enough in his dialect, being
 30 “neither a northern nor western lad, out of
 “which two quarters bad dialects usually come.

"I am very glad you have the same concern
"with me for so hopeful a lad, and therefore
"must again beg of you (hoping you'll be
"satisfied with what I've now offered) to admit
"him; for to my sorrow I've too often found, that 5
"by means of a bad chum or his acquaintance,
"one is not safe in the best chosen company,
"which therefore hinders our enjoying each
"other's society, as we would otherwise do, in
"the day-time. The best way therefore, I think, 10
"is to get as many sober lads together as we
"can, without being liable to an intermixture of
52 "others, which he certainly is, who is troubled
"with a bad chum. 'Tis true, my brother and
"I should, I hope, be free from this by our 15
"selves, but then three are better company
"than two; and besides, I would not for all
"the world my friend should be spoiled for
"want of my bearing with a few inconveniencies
"(supposing there were any) whereby I might 20
"prevent it."

This was urged so handsomely, and with
such affectionate concern for his friend, that his
father immediately gave his consent; and about
the latter end of this month they were settled 25
together to their mutual satisfaction.

This pious youth had upon his very first
preparation for the holy sacrament on *Good-
Friday, April 22, 1709.* according to the method
prescribed in the *Officium Eucharisticum*, page 30
23. made and writ down resolutions for the

- avoiding those sins he then upon examination found himself most inclined to, to which he 53 continually added more as he found them necessary. And on *Good-Friday* this year *April* 18,
- 5 1712. he summed them all up with this preface :
 "In the following rules I have comprised the
 "sense of many former resolutions, and have
 "laid down directions, which I pray God may
 "enable me in the remaining part of my life to
 10 "avoid all sin, and the occasions of it, to per-
 "form his holy will and commandments, and
 "which may by his grace free me from many
 "scruples, doubts, fears and superstition. Grant
 "this, O *Jesu, Amen.*" Such of these as I think
 15 may be of benefit to the young reader, I shall
 here transcribe. 3. "Continuing still to be
 "very much given to indevotion, distraction of
 "mind, and tediousness in my prayers public
 "and private, to which I have been induced
 20 "by indulging my self too eagerly in worldly 54
 "matters just before ; by letting my eyes wander
 "from my book, and bring in matter for wand-
 "ring thoughts ; by staying too late in an even-
 "ing before I say my prayers, till I grow sleepy ;
 25 "and entering on 'em too carelessly in a morn-
 "ing : I'll endeavour for the future at all times
 "to allow my self a little space for recollection,
 "composing my thoughts, and fixing in 'em an
 "awe of the tremendous majesty I am going to
 30 "address to ; to say my prayers every night, if
 "possible, between eight and nine ; to keep my

“eyes shut, covered or fix’d on my book in the
“chapel, or look upwards, that they rove not
“during any part of divine service. I’ll also
“endeavour to bridle my tongue in chapel or
“church, not talking loudly and undecently, nor 5
“making sport and jests as I come out, yet not
“scrupling to answer a necessary question to
55 “hinder more noise if I should be silent. I’ll
“take care not to omit my noon-prayers in the
“country. I’ll take care too to banish all idle 10
“thoughts and imaginations which may hinder
“my attention to sermons, which I’ll take care
“to write down on holy-days, yet not scrupling
“sometimes to omit it upon the account of some
“greater good, or some other lawful hindrance. 15
“And I’ll endeavour to keep my mind from
“distraction, and inflame it with fervent thanks-
“giving at singing psalms, not being foolishly
“shamefaced : and I’ll pray constantly for de-
“votion and zeal. 20

4. “In order to avoid rash execrations,
“evil-speaking and lying, I’ll always set a
“watch before my mouth, endeavour to speak
“little, and avoid loose laughter and much jest-
“ing. I’ll not hearken after ill stories of my 25
50 “neighbour, that so I may have no evil to say
“of him, and what evil I know to be true I’ll
“conceal. I’ll avoid uncharitableness and hard
“suspicions and censures, self-conceit and mean
“thoughts of others, that I may offend neither 30
“in word nor thought. I’ll be so far from

- “helping out discourse with scandal my self,
 “that I’ll endeavour to discountenance it in
 “others, and vindicate, if I can, my neigh-
 “bour’s injured character, and pray constantly
 5 “for charity.
5. “Having been too often partaker in the
 “profaneness of others by staying too long in
 “their company, not shewing my dislike of, or
 “reproving their actions as I’ve had oppor-
 10 “tunity, and by suffering my self too easily on
 “specious pretences to be persuaded to venture
 “amongst common swearers; I’ll seriously en-
 “deavour hereafter to be very uneasy at once
 “hearing God’s holy name profaned, and upon 57
 15 “the second or third repetition of great and
 “dreadful oaths, depart the company boldly
 “(tho’ Mr. R. thinks upon this account I need
 “not abridge my self of wholesome exercise) and
 “make what convenient haste I can from those
 20 “who use less execrations, as my affairs will
 “permit, and when reproofs are vain. But be-
 “cause I have too often been betrayed by
 “venturing at first, I’ll be very careful not to
 “be seduced into company that may be a snare
 25 “to me, especially of those whom I have tried
 “and reproved in vain. I’ll avoid getting
 “much acquaintance. I’ll never venture the
 “displeasing God for fear of men; nor wound
 “my conscience by an ill-timed complaisance.
 30 “I’ll endeavour to live peaceably and brotherly
 “with all, but will not value any indignity I

"may receive on this account ; and pray daily
"for courage and constancy.

- 58 9. "To avoid sinning against my conscience,
"I'll do nothing rashly, but considerately weigh
"all my actions and the inward motions of my 5
"mind, inclining always to obey the whispers
"of God's holy Spirit. I'll not indulge my own
"infirmities or corrupt inclinations contrary to
"scripture and reason ; but considering that for
"every evil word God will judge me, I'll be 10
"very watchful over all my ways ; and when
"I have once formed a well-weighed resolution,
"not suffer any specious pretences and false
"glosses, but solid argument only to beat me
"from it. I'll often deny my self lawful pleas- 15
"ures, that I may the better reject unlawful.
"I'll use only such recreations as are necessary
"for my health on fast-days ; and take care not
"to let curious dressing on any day make me
"be late at church. In all doubts of conscience 20
59 "I'll incline to the safer side ; but little un-
"necessary scruples and fears I'll endeavour to
"reject.

10. "To avoid rash anger, I'll endeavour
"to gain a contempt of worldly trifles ; not be 25
"eager about my meat, bear wrong, and re-
"member that the greatest affronts I can suffer
"are less than my deserts. I'll check diligently
"the first motions of anger, and not revolve in
"my mind aggravations of injuries ; but pray 30
"daily for patience, meekness and humility.

11. "To avoid all intemperance, upon the
 "first true sense of having enough (tho' perhaps
 "I could bear more) I'll leave off, and not by
 "being persuaded to take a little more, be in-
 5 "sensibly drawn into sin; nor disorder my self
 "to please my own appetite, or another's strong
 "head, and will pray constantly for temperance
 "and sobriety.
12. "To avoid idleness, I'll not lavish away 60
 10 "broken hours, much less whole ones. I'll
 "consider my business here, the value of my
 "precious time, and not lazily please my body
 "to ruin my mind and soul. But I'll not be
 "scrupulous to recreate a little at fit seasons,
 15 "so I loiter not away the minutes I ought to
 "spend in devotion. I'll avoid Sunday-visitants
 "as much as I can, without rudeness and breach
 "of charity, and pray daily for diligence, &c.
 "These contain all that was intended in my
 20 "former resolutions, whereby I firmly bind my
 "self to obey all God's laws, and avoid all sin.
 "And I'll endeavour to avoid all occasions
 "thereof which I think are here contained,
 "with respect to the sins I am most prone to.
 25 "And as I beg pardon for all former rash vows,
 "so I humbly pray for God's grace to enable
 "me sincerely, faithfully and without scruple, 61
 "to perform these resolutions as by that grace,
 "and the advice of my good father, I shall see
 30 "em useful and fit; that I may perfect holiness
 "in the fear of the Lord, thro' *Jesus Christ* our
 "Saviour. *Amen.*"

To these he made the following additions
December 4, 1712. "To prevent indevotion,
"I'll endeavour at home to strike such an awe
"upon my mind of the divine presence at
"prayers, as if the room were a chapel, and 5
"not be vain about prayer-time. I'll take care
"to allow my self half a day at least for sacra-
"mental preparation, unless hinder'd by un-
"avoidable accidents."

In the *Easter* week his brother arrived, being 10
sent very young, that he might grow up under
his care, and the influence of his good example,
which was lately strengthened by the conjunc-
tion of a suitable chamber-fellow. He was
62 happy also in Mr. *Roper's* favour and protection, 15
who upon his arrival told him he should follow
his brother's example, and he should do well
enough; and the master upon his admission
gave him the same advice. In the letter he
writ the next day after his brother came, he 20
thus expresses himself: "I shall use my utmost
"endeavours, and all that little discretion I am
"master of, to render my dear brother innocent
"and good in his morals and conversation,
"diligent in his studies, and decent and hand- 25
"some in his carriage and behaviour. But,
"alas! knowing my many defects in all, I
"cannot depend upon my own endeavours, but
"rather on your and my dear mother's united
"prayers, which therefore as I thank you for, 30
"so I heartily desire the continuance of them;

- “and hope your commands (as also a desire of
“not falling short of that good opinion the
“master and Mr. *Roper* have conceived of me) 63
“to set my brother a good example in all par-
5 “ticulars, will perfect me in some degree at
“least in each of them.” And concludes thus :
“I pray God of his infinite mercy long to pre-
“serve you and my dear mother in health and
“happiness, as the greatest blessing on earth to
10 “all your children ; and that he would give us
“all grace to see our happiness in being comforts
“to you both, which you are pleased to reckon
“as a very great blessing to you. Be pleased,
“sir, to accept also the humble duty and thanks
15 “of

*Your most obedient
And dutiful Son,
A. BONWICKE.”*

- He had, I believe, for a good while used
20 himself to daily examination ; one of the first
things written in the spare leaves of his *Officium* 64
Eucharisticum being this :

- “Questions proper to put to our selves every
“evening, out of Mr. *Nelson*.
25 “How we have spent the whole day? What
“sin we have committed? What duty we have
“omitted? Whether we performed our morn-
“ing devotions, and how? Where other oppor-
“tunities of serving God have offered them-

“selves, how we have behaved our selves in
“relation to them? If we have conversed,
“whether with candour and affability? Whether
“we have kept at a distance from slander and
“evil-speaking, the bane of society? If we 5
“have had leisure from business, how we have
“improved our time? If we have been engaged
“in affairs, with what honesty and fidelity we
65 “have discharged them? If we have diverted
“our selves, whether innocently, and within the 10
“bounds of Christian moderation? What mer-
“cies we have received, and how thankful we
“have been for them? What temptations we
“have resisted? What ground we have got of
“the sin which doth most easily beset us? 15
“How we have govern’d our passions in the
“little accidents that daily happen to provoke
“us? What opportunities we have had of doing
“good? and how we have used them? What
“opportunities we have had of discouraging 20
“evil? and how we have opposed it?

“Consider that thou art in God’s presence
“before whose tribunal thou must shortly ap-
“pear.”

Nay, in his private book of sacramental ex- 25
aminations, I found a paper with the same
heads of examination out of *Nelson*, of a much
older date, which doubtless he made use of
66 from his first addressing himself to the holy
sacrament, if not sooner. And this in con- 30
formity to that excellent advice of the author

- of *The Whole Duty of Man*, Sund. 6. § 25. of which he had been often a reader or auditor.
- "The oftner therefore we use this consideration (says that incomparable author) the better,
- 5 "for the less likely it is that any of our sins shall escape our knowledge. It is much to be wished, that every man should thus every night try the actions of the day, that so if he hath done any thing amiss, he may soon check
- 10 "himself for it, and settle his resolutions against it, and not let it grow on to a habit and course. And that he may also beg God's pardon, which will the easier be had the sooner it is asked, every delay of that being a great increase of
- 15 "the sin. And surely whoever means to take an account of himself at all, will find this the easier course, it being much easier to do it so 67
- "a little at a time, and while passages are fresh in his memory, than to take the account of
- 20 "a long time together. Now if it be considered that every wilful sin must have a particular repentance before it can be pardoned, methinks we should tremble to sleep without that repentance; for what assurance hath any
- 25 "man that lies down in his bed, that he shall ever rise again? And then how dangerous is the condition of that man that sleeps in an unrepented sin!"

Now that this daily examination might be

30 the more exact and useful, he about this time began to write down in *Latin* a short account

of the day, and what in the whole he observed amiss in himself. And for this purpose he always retired before bed-time, wherever he was; the retiring was observed, but the purpose unknown till after his death, when it was discovered by the papers that remained. This daily examination made the weekly one preparatory to the holy sacrament very exact and very easy, which was (as I have before observed) usually performed on *Saturdays*, for the work was already done, and he had nothing to do, but to add the examination of that day to the foregoing ones of that week. However, his custom was on such days of preparation, besides this to note in a book he kept for that purpose (which I just now mentioned) his breaches of the several commandments, according to the method prescribed in his *Officium Eucharisticum*, which was very easy to him that had taken a daily account of himself. This examination, as well as the other, was writ in *Latin* with many abbreviations, designed to be understood by none but himself. It begins *April 22, 1709.* and is continued to the very day of his death.

The other papers begin *May* the 25th of this year, being *Rogation-Sunday*, and are of the same continuance. In these he observes how every hour was spent from his rising to his going to bed; and if any one, or any part of one was mispent, he notes it in the conclusion among his other faults, to be repented of and

amended. By these we learn what time was allowed for walking, and the necessary care of his health ; what was taken up by his attendance on the chapel, on the hall, and on his tutor, and what remained for study, which never excluded his private prayers ; and yet it appears he commonly studied eight or nine hours a day, and sometimes eleven or twelve. Nay once we find him sitting up all night at study, but out of order with it the next day, and blaming himself in his examination at night for his folly in watching beyond his strength.

Among other necessary affairs which took up part of his time, was that of writing letters, of which he writ near sevenscore while he was at *Cambridge*, in which it appears he had still at heart the glory of God, and the good of mankind, and as occasion offered promoted both. Particularly in those which he writ to his brothers and school-fellows in the country, he encouraged them to diligence in their studies ; and one especially which he wrote to one of them after he was bound apprentice, deserves a place here, wherein he supposes himself to need the good advice he gives his friend, and so artfully applies it to both. 'Tis as follows.

St. John's, Cambr.

Sept. 14, 1712.

DEAR COUSIN,

"The great acquaintance we had at school, and all the while I lived with your

“mother, emboldens me to write first to you,
“who have not been so kind as to let me hear
71 “from you all the time I have been here. And
“to encourage you to correspond with me, I
“shall endeavour to make the nature of this 5
“my first letter to you such as may really be
“for your advantage. At this season of the
“year you cannot expect news, nor ought you
“at any time to expect idle tales from a philo- 10
“sopher : let us mount higher than such frothy
“trifles, and encourage one another in such
“things as may bring us in substantial pleasure.
“All persons that hope to live creditably here,
“or happily hereafter, must apply themselves
“diligently to some sort of business, art, or 15
“science : you have, I presume, to one ; I to
“another. But this must be laid down as a
“self-evident axiom for both of us (if we design
“to make any proficiency in one or the other)
“that the first step to be wise, is to obey wise 20
“counsel, to practise the advice of our best
72 “friends ; without this we shall never do any
“good, for by experience I know (as, if ever
“you have the misfortune to try, you will too)
“that young heads are neither fit nor able to 25
“chuse for themselves. This being premised,
“it necessarily follows, that above all we are
“obliged to respect our parents, and obey their
“counsels ; because 'tis morally impossible, 'tis
“contrary to the dictates of nature, that they 30
“should do or chuse what is opposite to our

- “interest. But all young persons (as for my
“own part I too often have) are apt to think
“quite otherwise, forgetting all the while the
“sanction of the fifth commandment, which
5 “only of all others denounces shortness of life,
“and therein all temporal calamities to those
“who disobey it by despising their parents.
“’Twere needless to reckon up the many dread-
“ful examples of grievous punishments inflicted
10 “miraculously on such offenders; all histories 73
“ (which in your business you have the oppor-
“tunity of often reading) are full of them. But
“were there not this command, our interest, as
“you may perceive by what I have said before,
15 “would naturally oblige us to respect and obey
“our parents, since without following their ad-
“vice and directions we must almost inevitably
“be rakes and beggars in this life, and eternally
“miserable in that which is to come. Next
20 “after our parents, if we would be masters of
“our trades, if we would prosper and be happy,
“which is the end all rational creatures propose
“to themselves: I must love and obey my
“tutor, you your master, being those who are
25 “to teach us those arts, which we hope by
“God’s blessing will afford us a comfortable
“maintenance. This we must do chiefly, be-
“cause ’tis a duty included in the fifth com- 74
“mandment, and also because by our civil and
30 “meek deportment we may reasonably hope
“they, out of love and affection will be more

“ careful and hearty in instructing us, than they
“ otherwise would, or, in justice, were bound.
“ As I have thus laid before you, dear cousin,
“ what I at this time think seasonable, I desire
“ you, as you see fitting, to take the same liberty 5
“ with me ; and don’t take ill what I have here
“ said, which flows from a sincere desire of your
“ welfare, and from gratitude to your good
“ mother, from whom I acknowledge my self
“ to have received so many favours. Let me 10
“ beg of you not to condemn these lines at the
“ first reading, but give them a second : I have
“ endeavoured to make ’em plain to you, and
“ ’twill be your own fault afterwards if you do
“ not profit by ’em. However, if all my poor 15
75 “ endeavours fail, whether you think well or ill
“ of me for this real kindness, I shall continue
“ always to beg of God, that both you and I,
“ and all who bear any relation to us, may in-
“ crease in all goodness, but especially in loving, 20
“ honouring and obeying all who are set over
“ us, particularly our dear parents, that so, after
“ a long and happy life here on earth, we may
“ be made partakers of a blessed immortality
“ in heaven. I think I need say no more at 25
“ present, since the freedom I have used with
“ you will sufficiently assure you, that I am
“ your true and hearty friend, as well as,

Your affectionate cousin,

And humble servant,

AMBROSE BONWICKE.” 30

In about a year's time from his return from *Headley* to the college, he had read over *Whitbey's Ethics*, *Thirlby* against *Whiston*, *Burgers-* 76
dicius's Ethics, *Curcellæus's Ethics*, *Puffendorf*
 5 *de Officio Hominis & Civis*, *Sanderson de Ob-*
ligatione Jur. & Consc., the four last books of
 the *Æneis*, *Eustachius's Ethics*, and a second
 time as far as the Passions, the greatest part of
Collier's Essays; the eight last *Pythian Odes* of
 10 *Pindar*, and the six first *Nemean*; half *Vossius's*
Partitiones Oratoriæ, *Grotius de jure Belli &*
Pacis, *Ray's Wisdom of God* in the Works of
 the Creation, *Allingham's Use of Maps*, *Euripi-*
des's Medea, and 357 verses of his *Phœnissæ*,
 15 *Milton's Paradise lost*, 122 epigrams of *Martial*,
 a chapter out of the *Greek Testament* every
 day for eighteen weeks, 39 *Hebrew Psalms*, all
Sallust, *Thomas à Kempis*, *Brome of Fasting*,
Whole Duty of Man, and *Nelson*, all a second
 20 time on *Sundays* and other holy-days; *Suetonius*,
Caligula and *Claudius*; five books of *Pliny's*
 epistles a second time, and three more added
 to them; more than five books of the adven- 77
 tures of *Telemachus* in *French*, which I mentioned
 25 before; about a third part of *Hierocles's* com-
 ment on *Pythagoras's Golden Verses*, the pro-
 logue and first satire of *Persius*, the two first
Catilinarian Orations, that for *Milo*, and the
 two first *Philippics*; the first volume of *Echard's*
 30 *Roman History*, *Howell's Epistles*, *Tyrrell* of
 the Law of Nature, and against *Hobbs*; part of

Clerk's Physics and *Cheyne's Philosophical Principles of Religion*; with other books. During which time he also made six and twenty *Greek* or *Latin* themes, eleven copies of verses, six theses, six *Latin* epistles, two declamations, six epitomes, a great many arguments in ethics and physics for disputations; and added to the former *Excerpta* in his *Adversaria*, many observations and phrases out of the aforementioned authors. He had likewise, according to his
 10
 78 former method, turned part of the version of *Musæus* into *Greek* verse. And for *Demosthenes's* Oration *de Rep. Ordinandâ* he did something more, first translating above half of it into *Latin*; and dividing his paper-book into three
 15
 columns, he wrote that version in the middle, and then turning it again into *Greek*, writ that on one side of his *Latin* version, and *Demosthenes's Greek* on the other. After the same manner he translated part of *Quintilian's* first
 20
 oration *de Pariete Palmato*, and part of *Tully's* Offices into *English*, in which sort of translations he was generally very happy, and then returned 'em into *Latin*, opposing 'em to the authors in his paper-book. The same method
 25
 he made use of for mastering the *French*, turning part of *Telemachus* into *English*, and back again into *French*, and then comparing his version with the author. Besides all this he had, at the motion of his best friend, undertaken the
 30
 79 translating a small tract of Bishop *Henshaw's*

into *Latin*. The title of it is, *Spare-Hours of Meditations*. The good man giving him the book, took occasion from hence of advising him not to suffer even such parts of his time as
5 came under that denomination to pass away useless, and he who paid the greatest deference to all the counsels of so prudent and so kind a patron, gratefully accepted the book and the advice, and immediately applied that little spare
10 time he had left to this translation, and by this time had gone through forty-five pages, for the most part very well, tho' some places were difficult.

And now having obtained leave from his
15 father, he made him a second visit, taking his brother along with him. And having for almost a quarter of a year, in the severest time of it, been very serviceable, not only in instructing the boys as formerly, (in which he was some-
20 times relieved by his brother) but in calling 'em 80 up early, and condescending to any other assistance he was capable of giving the family: he return'd before *Lent*, with his brother, to the college; and by a letter dated *February* 17,
25 1712-13. gave his father an account of their safe arrival, and of the extraordinary care and concern of Mr. R. for them. After which he thus goes on: "I'm returned very luckily for
"lectures, for on *Saturday* our sub-tutor, Mr.
30 "*Newcome*, begun *Taquet's* Euclid to us, and
"yesterday he began to read us *Rohault's*

"Physics. I'm very glad I brought the *De*
" *Chales*, 'twill help me, I hope, in mathematicks,
" which I find somewhat difficult. Besides our
" best friends, that little acquaintance I have
" made among my equals, I find, to my comfort, 5
" more and more civil to me; and can never
" enough adore the goodness of God, for the
81 " manifold supports, comforts and favours he
" hath showered down on me in this place."
After this, tho' he had honestly earned the 10
best entertainment could be given him at his
father's, yet he thus expresseth himself: "And
" now, sir, should I begin to return ordinary
" thanks to my dear mother and you, for those
" many and great favours I received in the 15
" country, I might seem to intimate, either that
" these were the first I had received from you,
" or else that I had made some competent re-
" compence for what kindnesses I had before
" been obliged by. Both which I so well know 20
" to be utterly false, that I am, on the contrary,
" deeply sensible of my being too too ungrateful,
" or rather (I hope) too incapable of making
" any recompence for those numberless obliga-
" tions you have laid on me ever since I had 25
" being. For from you, my dear parents, I
82 " gratefully acknowledge, I have received all
" that could be expected either from the most
" indulgent parents, best friends or kindest
" benefactors, to whom next under God, I owe 30
" all that little virtue, learning and fortune that

“I’m master of. In gratitude therefore, and
“out of a due sense of my own, and all our
“future interest, I think my self bound humbly
“to advise and press you, not to let slip Lady-
5 “day before you have fixed your removal. If
“nothing else, let the interest your children
“have in your life, quicken your search; and
“be assured I (and I doubt not all my brothers
“and sisters will agree with me) shall be very
10 “glad to abate much of that plenty you have,
“by God’s blessing, always maintained us in, if
“we could but thereby add one day to either
“of your lives, or any little augmentation to
“either of your healths. Some small decrease
15 “of your school therefore, may be doubly use- 83
“ful; help you sooner to a house, and enable
“you to live longer in it. I know you’ll so far
“remember my constant readiness to make
“good my words by my obedience, as not to
20 “think these mere compliments, &c.” For the
better understanding the foregoing, it must be
known, that *Headley* was a very good air for
young persons, but too sharp for his father,
which made him often think of removing into
25 some warmer place; and this son of his had so
tender and affectionate a concern for him, that
he was often pressing him to it. I suppose one
objection against it might be, the loss of some
of his scholars upon a removal, which he here
30 handsomly turns to an argument for it.

The very next day after the date of this, in

a spare leaf in his *Nelson*, he set himself the
 84 following rules for his observation of the *Lent*
 that began that day: "*February* 18, 1712-3.
 "*A. W.* ordinary days only com. and once *A.*
 "*viz.* G. C. add *L. P.* to Noon Pr. Not vis. nor 5
 "go to C. H. *W.* and *F.* only one Me. *S.* only
 "2. and add to longest Pr. *L. P. F.* ap. *A. W. P.*
 "to Noon Pr. *Emb. D.* only com. and add 2
 "*Emb. Pr.* to all the rest. Allow $\frac{1}{2}$ an hour
 "on *W*'s for med. and read. go B. H. P. W. 10
 "all strict *F.* not vow but endeavours. On *W*'s
 "add Me. *de H. C. J.* and on *S*'s add Me. and
 "P. on the H. S. and P. of Int. On *Sun.* to
 "accust. add *L. P.* Be stricter next *Lent.*

These will need some explanation: *A. W.* 15
 therefore stands for *Ash-Wednesday*, the day on
 which he made these rules. He confines him-
 self to his commons on the ordinary days in
Lent, and allows himself one draught of ale out
 of the grace cup; he adds the *Lenten* prayers 20
 out of *Nelson*, to his prayers at noon every day;
 85 not visit nor go to coffee-house; *Wednesdays*
 and *Fridays* only one meal; *Saturdays* only
 two, and add to longest prayers the *Lenten*
 prayers on *Fridays*, (the meaning of *ap* here 25
 after the *F.* I cannot make out) and the *Ash-*
Wednesday's prayers out of the same book, to
 the noon-prayers on those days, *Ember-days*
 only commons, and add two *Ember-prayers* to
 all the rest. Allow half an hour on *Wednesdays* 30
 for meditation and reading going to bed. Holy

Passion-week all strict fasting; not vow, but endeavour. On *Wednesdays* add the meditation on the Holy Child Jesus, out of bishop *Ken's Winchester-Manual* (a book that he had made
 5 constant use of from the beginning of the year 1707. and in the spare leaves of which, he had writ prayers collected out of other books) and on *Saturdays* add meditations and prayers on the holy sacrament, and prayers of intercession,
 10 all out of the same manual: on *Sundays* to 86 accustomed, add *Lenten* prayers. The words, *Be stricter next Lent*, were writ in a smaller character, and added, I suppose, when that *Lent* was finished. His strict fasting now was
 15 more rigorous than formerly, for he eat nothing all the holy week till supper time, only on *Monday* and *Tuesday* he eat a little about four o' th' clock in the afternoon. On *Good-Friday*, when he was contemplating his Saviour's suffer-
 20 ings for him and all mankind, he denied himself at night the usual refreshment of his bed. This I gather from his diary, wherein the account of that day and the following are joined together. I find him there reading, meditating and praying
 25 till half an hour after one, and then sleeping (I suppose in his studying chair) till about six, when he betakes himself again to reading and praying till chapel time, without mentioning, as usual, his rising from bed. On the account of 87
 30 this week were endorsed these words: 'Ἡ ἁγία καὶ μεγάλη ἐβδομάς.

His conscience was very tender, and he preserved that tenderness by the daily examination of himself; so that the sins of omission which generally are so little regarded notwithstanding that procedure of the last day, which our blessed Lord gives us in the xxvth of St. *Matthew*, goes 5 wholly upon them, could not be endured by him, but were as duly repented of as those of commission; and upon any difficulty, he had recourse to his good friend and neighbour, Mr. *Roper*, who was able and willing to give him 10 satisfaction. His father was at a greater distance, and therefore he could not so readily consult him; but as we find him once before advising with him about the observation of the 15 college-statutes, so in a letter about this time he proposes a case to him, which shews his 20 great concern to do the utmost of his duty, and not to be guilty of any sinful omission. The letter bears date *May* 29, 1713. Wherein after some 25 other matters he thus proceeds: "I wish you
"all the good success you can desire in finding
"a fit place to remove to, and must again beg
"you not to be too solicitous about a great
"deal of room for lads, the trouble of which 25
"may, perhaps, hinder the good effects of a
"warmer region; or if (as you know best) we
"cannot well subsist without such a maintenance, let me prevail with you to take either
"me, (who shall soon have kept all my terms) 30
"or some other to your assistance. Let not

“any fears of hindring my preferment here,
“make you backward in being helped by me,
“for I shall willingly sacrifice my present satis-
“faction, (which I own is not little in a college
5 “life) and future hopes to your welfare; and,
“doubt not, but I shall be better rewarded for 89
“dutifulness to my parents herein by God, than
“I can be by any other, for any endowments
“which by his blessing I may acquire. I thank
10 “God we are both in good health, and can
“never hear too often that you are so. — I
“desire your advice in this particular case: at
“St. *Mary's* there is a sacrament every month,
“and their time for receiving is after the uni-
15 “versity sermon is over, between eleven and
“twelve o' th' clock. I have of late, upon see-
“ing the holy table prepared, had some doubts
“whether I am not obliged to communicate
“there, tho' I have done it but three hours
20 “before in our own chapel. My main argument
“with which I think I have pretty well satisfied
“my self, that there is no such obligation in-
“cumbent on me, is the practice of the apostles
“and primitive church, whom I never read to
25 “have communicated twice a day, unless with 90
“a sick person, or on some such extraordinary
“occasion, and whom I take to be the best
“judges of the extent of our Saviour's command,
“and best to understand his institution of the
30 “holy sacrament, and therefore hope that in
“me who have received but just before, 'tis no

"criminal turning my back on the altar. Be-
 "sides, I do not take St. *Mary's* to be the
 "proper place for scholars to receive at, who
 "must be supposed to have sufficient oppor-
 "tunities in their own chapels. Be pleased to 5
 "let me know if you think these arguments
 "sufficiently grounded; and if you have any
 "others to add, pray let me have 'em; or if on
 "the contrary I'm in an error, and am obliged
 "to receive the second time, pray let me know 10
 "it." In his father's answer I find no more
 "than this: "As to the other point, I think you
 91 "have determined it very well, and have nothing
 "to add."

His brother being on the 10th of *July* elected 15
 scholar of the house, on the 14th he writ thus to
 his father.

"HON^D. SIR,

"As you on the occasion of my being
 "elected scholar began to me, so now do I to 20
 "you on account of my brother's being upon the
 "same level with me: *Te Deum laudamus, &c.*
 "I shall never any more doubt the power of
 "Mr. *R.* especially when united to that of Mr.
 "*B.* by which, under the blessing of God, he 25
 "has not only got us the scholarship, but also
 "the firm promise of another exhibition, a full
 "account of which you will have from my
 "brother. These exhibitions too I find now
 "(which is a greater enhancement of their value, 30

“and our friend’s kindness) are kept till we are 92
 “complete M.A. This good news will, I hope,
 “make some amends for the tardiness of our
 “letters to acquaint you with the receipt of the
 5 “parcel which came safe hither on *Saturday*
 “last. Pray return mine and my brother’s
 “many thanks to our dear mother and all her
 “maidens for our linen ; and, I hope, by God’s
 “blessing, we may one time or other be able
 10 “to make the junior part some amends, tho’
 “my mother I am persuaded we never shall.
 “All our endeavours, all our successes, be they
 “never so great or surprizing, will be too weak,
 “too insufficient, to make her any returns for
 15 “this, or any other of her troubles endured for,
 “or kindnesses shewn to us. — Having found
 “the Almighty so wondrously gracious in his
 “singular care of and providing for us, I cannot
 “in the least doubt but that he has ordered
 20 “your stay at *Headley* for the best, at least 93
 “at present, taking it for granted that you
 “have used all the means you could at this
 “time for removing. Tho’ I was formerly so
 “much against your stay, yet now I find some
 25 “satisfaction in it, because it will give me an
 “opportunity of shewing how desirous I am to
 “make you what returns I possibly can for all
 “your great favours, by taking part of your
 “trouble upon me. And therefore earnestly
 30 “desire you, (or rather my dear mother, who,
 “I believe, will be a more equitable judge of

“your case than your self) as soon as ever you
“find your self indisposed by the weather and
“cold, added to the too great fatigue of your
“business already, to send for me. I’ve kept
“so many terms that I’m perfectly at liberty in 5
“that respect, and therefore beg of you and her
“to consider your own ease wholly. — Last
84 “week Mr. *B.* whose character you must needs
“have heard, brought a young gentleman hither,
“who being put in a chamber without a chum, 10
“my tutor on *Saturday* morning sent to me (at
“Mr. *B.*’s request) to be acquainted with him,
“and accompany him a little at first. Accord-
“ingly I went, and as I was going, met Mr. *B.*
“He told me, tho’ he was not personally ac- 15
“quainted with you, he had a very great respect
“for you, and appearing to be informed of our
“character, asked how my brother did, and de-
“sired the favour of us to be acquainted with
“the little gentleman, to whom he was too 20
“favourable in his commendations of us. He
“recommended him, a very pretty, modest
“genteel young man, to mine and my brother’s
“acquaintance, and that of my friends, and to
“my care in Mr. *R.*’s name, his very good friend. 25
95 “Had not Mr. *B.*’s character, and a desire of
“preserving any young gentleman from ill com-
“pany, obliged me sufficiently to him, Mr. *R.*’s
“name, you may be sure, would have that in-
“fluence upon me, as to make me lose some 30
“little time in his company till he were a little

“settled, and this occasioned my not writing before. He acquainted the master also in what hands he had put his friend, who, he said, was pleased with it.”

- 5 He had for about eight months from his return out of the country, kept very close to his studies, tho' I cannot give so full an account of 'em as I have given for the two former years. I find extracts out of *Suicer's Compendium Philosophiæ*, *Rohault's Physics*, *Derham's Boyle's*
 10 *Lecture Sermons*, Mr. *Hughes's* edition of St. *Chrysostom de Sacerdotio*, and Doctor *Hammond* on the New-Testament, in which last he read very often. The extracts out of him relate
 15 chiefly to the use of the *Greek* words, and are entred in an alphabetical order, among those out of other *Greek* authors, *Hammond's English* being turned into *Latin*. He read also at the same time Sir *Norton Knatchbull*. He had
 20 likewise for his improvement in the *French*, translated the beginning of Monsieur *Boileau's Lutrin* into *English*, which remains in one of his paper-books; and in those others in which he kept the first draughts of his exercises, I find
 25 sixteen *Greek* or *Latin* themes, two theses, four copies of *Latin* verses, two *Latin* epistles, and one declamation within the aforesaid space of eight months.

- And now being desirous of seeing his friends
 30 in *Surrey* again, and of assisting his father, in that time of the year when he apprehended he

would most need his assistance, he made them the third and last visit. It was in the beginning of *October*, while the coaches continued to go 5 through in a day. On which account he got up by three o' th' clock, and was not in *London* till past seven, and by that means caught some cold, which turned afterwards to an ague, a distemper to which he was too subject. Yet notwithstanding the fatigue and disorder of his journey, he went to God's house that night and 10 joined in the public service : and according to his constant practice, was twice a day at church while he continued in town, except only one evening when he was sick in bed. -Being got to his father's, he betook himself heartily to the 15 business of the school, notwithstanding his illness, which it pleased God in a short time to deliver him from. But tho' he recovered of his ague, he was often indisposed, which yet hindered him not in his duty either to God or 20 man. Nay, he seemed always more concerned for his father's indisposition, than for his own ; 25 and tho' he too much neglected himself, yet would look upon him at such times with the greatest tenderness, and put him upon taking something, or using some diversion that might make him better. The same unfeigned love and respect for him he shewed upon another occasion, which offered it self during this time of his being at *Headley*: one of the boys de- 30 serving punishment, was called out to it, which

he not complying with, his father took him by the hand, and he making shew of resistance, this most dutiful son, immediately uncalled, ran with the greatest zeal and eagerness to his
5 father's assistance, as not being able to bear any thing that looked like an insult on his person or authority.

I find by his papers about this time he took up the custom on *Sundays*, and other holy days,
10 of singing bishop *Ken's* Morning Hymn as soon as he awaked, after which he got up to his devotions. And this, no doubt, he did in the 99 same devout manner he was always observed to join in that seraphic prelate's Evening Hymn,
15 which used to be sung at his father's on *Sunday* nights. He was always very strict in keeping that day holy, and would not allow himself so much as to write a letter on it, without necessity, but prepared on the *Saturday* what was to go
20 by that day's post. He was generally first of the whole family ready for church, whither he delighted to go, and was troubled when the badness of the weather obliged his father to perform the service at home. Besides his
25 constant attendance on the public service either at church or in the family, he often retired to his private prayers, usually four times in the day, and sometimes more, to which he joyn'd reading the Holy Bible, or some other good
30 book. Part of the business of that day likewise was writing into a paper-book he kept for 100

the purpose, what he remembered of the sermon, either preached at church, or read to him at home. This exercise he had been a good while used to while at school, and continued it at the university on holy days, not having leisure for it on *Sundays*, as he had in the countrey, concerning which we have before met with a resolution of his, *page* 40. And he left behind him four volumes of such abstracts of sermons, beginning *July* 1, 1705. and ending with two resurrection sermons on *Easter Monday* and *Tuesday* 1714. as preparatory to his own dissolution. In this he was arrived to a wonderful perfection, being able to write down the main of the sermon, not only as to the matter, but even the very words of it, with which on *Sunday* evenings he entertained the family, and set a noble example for the young gentlemen to imitate, by which some of 'em improved to a very great degree, tho' they were never able to equal it. While he was preparing himself for the holy sacrament on *Christmas-Eve*, he wrote in a loose paper the examination of his whole life, beginning it thus: "When I consider my life, I find a continual wonderful providence and care of God over me in every stage of it, and therefore the greater ingratitude in me, in that &c." And this memorandum in his *Officium Eucharisticum*, *December* 24, 1713. "Twill be useful at all times to avoid doing what I've once condemned, till I am fully

“satisfied to the contrary; and to be constant
 “in *Friday's* examinations, especially in the
 “country, unless great necessity hinder; not
 “to put off noon devotions, nor lazily mispend
 5 “spare times, and not trust too much to my
 “present thoughts.”

A little before his return to *Cambridge* on
January 21, in the parish of *Great Bookham*, 102
 not far from his father's, there was a great
 10 quantity of *Roman* coins found. As the country-
 men were ploughing, the plough struck against
 a large urn and broke it, and discovered the
 coins: there were about half a peck of them,
 all copper. As soon as his father and he heard
 15 of it, they went to view the place, and get what
 they could of them. There were none among
 those that they saw older than *Gallienus*, or
 later than *Dioclesian*. The little while he staid
 after this, when the toil of the day was over,
 20 he assisted his father in cleansing those coins
 they had procured, discovering the impresses,
 and in reading and transcribing the inscriptions.
 On *February 8*, being *Shrove-Monday*, he walked
 to *Epsom*, in order to go from thence by coach
 25 to *London*; his father accompanied him part of
 the way, acknowledging the good service he
 had done him, and thanking him for it, and at 103
 parting, with his blessing, gave him two kisses,
 little thinking they were the last he should give
 30 him in this world. He went to church that
 evening at *London*, and so morning and evening

constantly as formerly, till he left the town. He gave his father an account of his safe arrival at *Cambridge* in a letter by his brother, who hastened to supply his place at *Headley*: and acquaints him that the lads of his year being 5 apprized of his return, quickly took care that he might not lose his turn of disputing and declaiming; and what he knew would be very grateful, that his brother brings along with him a coin of *Constantine's*, with a fair reverse, SOLI 10 INVICTO COMITI. Quickly after this I find the following entry made in his *Officium Eucharisticum*, which seems to be taken out of one of the sermons he heard that day at *St. Mary's*, where he was a constant attendant, and of which I 15

104 find no abstract in his sermon-book: "*Sunday, February 28, 1713-4. Psalm v. 1, 2. Ponder my words, O Lord: consider my meditation. O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make 20 my prayer.* The study of prayer, recollection and composure of mind. Mischievous prayers, when we ask for things that appear good, designed to ill purposes, or to be got by ill 25 means. Frivolous, when we ask for worldly things, rather than, or before heavenly. Fantastical, when we strive not to gain the virtues we pray for. The inward intention of the heart, and what that is set upon, is the prayer, not the words. Complacency arising from a 30 good performance of this duty, inquietude from the contrary."

He had received no letter from *Headley* in above a month's time after he had left it, which 105 gave him great uneasiness, of which he complained thus to his father *March* 15, 1713-4.

5 "HON. SIR,

"After a very tedious expectation, and
 "many disappointing negative answers from
 "the buttry-men, I received my brother's last
 "*Friday*. Tho' I was in great hopes my brother
 10 "would have given me an account how he
 "performed his journeys, what success you had
 "in getting more coins &c. before the month
 "was out; yet I bore being balk'd pretty well
 "till *Sunday* was sevennight. I had then been
 15 "within a day of a month from *Headley* without
 "any letter, and could not help being uneasy
 "from that time till *Friday*; because you were
 "pleased to promise me at parting, that I
 "should never wait longer than a month for a
 20 "letter. Mr. *R.* asked very frequently after 106
 "you all, and wondered my brother sent no
 "account, &c. When I reflect on what I have
 "writ, I almost fear you'll think me too bold,
 "in taking notice of that which I'm sure your
 25 "forgetfulness only of the exact time, or your
 "depending upon my brother to observe it,
 "was the cause of. Only this I know, you'll
 "put the best interpretation on my words and
 "judge, (which is really the truth) that my
 30 "desire of often hearing how you do, especially

“at my first being separated from your company,
 “after so long an enjoyment of it, makes me
 “watch the times so exactly, and consequently
 “so soon observe any failure in that respect.”

For the reason (I suppose) mentioned in this 5
 letter, that his father left the correspondence
 wholly to his brother, I find no more of his
 107 father's letters among his papers, tho', as I
 before observed, he carefully preserved them.

The time now drew near that the Lord 10
 would take him to himself, and as the philo-
 sophers have discovered an acceleration of the
 motion of heavy bodies in their descent towards
 the earth, the same may we suppose in the
 ascent of a pious soul towards heaven; the 15
 nearer it approaches to it, the more powerful
 is the attraction, and the more vigorous the
 motion. The *Monday, Tuesday and Wednesday*
 in the holy week he eat nothing till supper
 time, only once a few figs in the afternoon; 20
Thursday being the feast of the Annunciation,
 he dined as well as supped, and then watched
 with his Saviour the night that he was betrayed,
 in part of which he wrote the following articles,
 and the resolutions that day and the next. 25

108

In the name of God. Amen.

Good Friday, March 26, 1714.

‘Being moved (I hope) by the Spirit of God,
 ‘and excited by reading bishop *Beveridge's*
 ‘*Private Thoughts*, &c. after some days' fasting, 30

'abstinence, watching and praying for the particular assistance and direction of the Holy Ghost, I formed these articles of belief, from the Apostles' Creed, Bishop *Beveridge*, Mr. *Nelson*, &c. and the following resolutions grounded thereupon, intending after to examine my evil ways, bewail and repent me of my sins, that so I might worthily partake of the holy eucharist at *Easter*, and also be enabled to lead the remainder of my life in true faith and obedience, without superstition, scruple and doubtfulness.

I.

I believe in God the Father Almighty, Maker of heaven and earth, i. e. I believe there is one God the being of all beings, and that whatsoever he would have me to believe or do, in order to his glory or my happiness, he hath revealed to me in his holy scriptures: whence I learn to believe, that as there is one God, so this one God is three Persons, Father, Son, and Holy Ghost. Consequently I believe the divine inspiration of the holy scriptures, the canon received in the church, and that the Christian religion which they teach is the only true religion in the world.

II.

And in Jesus Christ his only Son our Lord;

III.

' *Who was conceived by the Holy Ghost, born*
 ' *of the Virgin Mary; i. e. I believe that the*
 ' Son which is the Word of the Father, begotten
 ' from everlasting of the Father, the very and 5
 ' eternal God, of one substance with the Father,
 110 ' took man's nature in the womb of the blessed
 ' Virgin, of her substance; so that two whole
 ' and perfect natures, that is to say, the godhead
 ' and manhood, were joined together in one 10
 ' Person never to be divided, whereof is one
 ' *Christ*, very God and very Man. And I be-
 ' lieve that *Christ* was conceived without sin,
 ' but that I was conceived in original sin, and
 ' brought forth in iniquity, and being by nature 15
 ' a child of wrath have been ever since working
 ' vanity, for my *righteousness is as filthy rags*,
 ' but am by *Christ's* merits made a child of
 ' grace; for I believe that the Son of God was
 ' made the Son of Man, that I the son of man 20
 ' might be made the son of God.

IV.

' *Suffered under Pontius Pilate, was crucified,*
 ' *dead and buried, he descended into hell; i. e. I*
 ' believe that *Christ* lived to God, and died for 25
 111 ' sin, that I might die to sin, and live with
 ' God; and this not in his divine, but humane
 ' nature, (for the divine nature cannot be born,
 ' and suffer, and die, and be buried, and rise
 ' again from the grave) but as it was one and 30

- ‘the same Person which subsisted in both
 ‘natures, we may properly be said to be re-
 ‘deemed by the *blood** of God, and that *the*
 ‘*Lord of glory was crucified†* for us. I believe
 5 ‘also, that he being dead, his soul continued
 ‘in a state of separation for a time, that he
 ‘suffered not any torments of the damned, but
 ‘triumphed over the devil and led him captive.

V.

- 10 ‘*The third day he rose again from the dead:*
 ‘I believe too that *Christ* thus rose from the
 ‘grave, that I might rise from sin; reuniting
 ‘by his infinite power the same soul to the
 ‘same body which was buried, and so rose the
 15 ‘same man.

VI.

- ‘*He ascended into heaven, and sitteth on the* 112
 ‘*right hand of God the Father Almighty:* i. e.
 ‘I believe that the only begotten and eternal
 20 ‘Son of God, after he rose from the dead, did
 ‘with the same soul and body with which he
 ‘rose, by a true and local translation, convey
 ‘himself from the earth on which he lived,
 ‘thro’ all the regions of the air, thro’ all the
 25 ‘celestial orbs, until he came into the heaven
 ‘of heavens, to the most glorious presence of
 ‘the majesty of God, and that he is ascended
 ‘into heaven that I may come to him; and

* Acts xx. 28.

† 1 Cor. ii. 8.

‘that being exalted to the highest dignity in
 ‘his Father’s kingdom, he there makes per-
 ‘petual intercession for us.

VII.

‘*From thence he shall come to judge the quick* 5
 ‘*and the dead:* i. e. I believe that our Lord
 ‘*Jesus Christ* shall at the end of the world
 113 ‘descend from heaven in his human nature,
 ‘and summon all mankind to appear before his
 ‘dreadful tribunal; where they shall come upon 10
 ‘their trial, have all their actions strictly ex-
 ‘amined, and according to the nature and quality
 ‘of them be adjudged, the righteous to eternal
 ‘happiness, the wicked to eternal misery.

VIII.

15

‘*I believe in the Holy Ghost;* that he is very
 ‘God, the third Person in the undivided Trinity,
 ‘proceeding from the Father and the Son, and
 ‘coequal and coeternal with them.

IX.

20

‘*I believe the holy Catholick Church; the com-*
 ‘*munion of saints.*

X.

‘*The forgiveness of sins:* I believe that God
 ‘in his unspeakable mercy gave his Son *Jesus*, 25
 ‘and the Son gave himself, to become a surety
 114 ‘for the debt we by our sins had contracted,
 ‘and did offer himself up a sacrifice by his
 ‘death to God’s justice, and a satisfaction for

'us; thereby reconciling us to God. I believe
 'that I have no merit at all of my own, and
 'trust in *Christ's* merits only for justification,
 'who by his grace also, I believe, delivers us
 5 'from the dominion of sin, enabling us to
 'repent of it and mortify it: For *we* are not
 'sufficient of our selves, *but our sufficiency is of*
 'God, who worketh in us to will and to do of
 'his own good pleasure. But I believe that his
 10 'merits will stand me in no stead, unless I
 'endeavour after sincere obedience in my own
 'person; his merits being imputed to none, but
 'only such as apply them to themselves by
 'faith; which faith in *Christ* will certainly put
 15 'such as are possessed of it upon obedience to
 'God. So that I must endeavour after obedi-
 'ence as much as if that alone were to gain me 115
 'salvation; and I must rely as much upon the
 'merits of *Christ*, as if I were bound to no
 20 'endeavours after obedience. As to the active
 'obedience of *Christ* making part of our justifi-
 'cation, I conceive it not a point of faith ab-
 'solutely necessary to salvation, tho' this text
 '1 *Cor.* i. 30. seems to imply it. I trust in the
 25 'merits of *Christ* as revealed, to be the satis-
 'faction for my sins, and the justification of my
 'person; and think I need not be solicitous
 'about the predestinarian and Calvinistical
 'opinions of bishop *Beveridge* concerning free-
 30 'will, reprobation, and election; at least not
 'yet a while.

XI.

‘*The resurrection of the body*: i. e. I believe
 ‘that after a short separation, my soul and body
 ‘shall be united together again, in order to
 116 ‘appear before the judgment seat of *Christ*, 5
 ‘and be finally sentenced according to my
 ‘deserts.

XII.

‘*And the life everlasting*: i. e. I believe firmly
 ‘the immortality of the soul, for God hath said 10
 ‘that, *Eccles. xii. 7. My spirit shall return to God*
 ‘*who gave it*; and that according to the actions
 ‘done in the body, it shall either be admitted
 ‘to the eternal fruition of the glorious Godhead,
 ‘or be sent into everlasting fire prepared for the 15
 ‘devil and his angels.

‘In these articles of my belief, I learn to
 ‘believe, 1, In God the Father, who hath made
 ‘me and all the world; 2, In God the Son who
 ‘hath redeemed me and all mankind by his 20
 ‘death, and who has satisfied God’s justice for
 ‘my sins, upon my faith and my repentance,
 ‘my future love and obedience, which are the
 ‘terms of the new covenant of grace, which I
 117 ‘believe God hath made with man in the second 25
 ‘*Adam*; he promising me on his part, pardon
 ‘of sins, eternal life and strength to do my duty,
 ‘by the assistance of God the Holy Ghost; in
 ‘whom, 3dly, I learn to believe, and that he
 ‘sanctifieth me and all the elect people of God. 30

- ‘Which covenant I believe it hath pleased God
‘to seal to us by a double seal, baptism and the
‘Lord’s supper. The first being that rite whereby
‘we are admitted into covenant with God, wherein
5 ‘the guilt of original sin is washed off, and we
‘receive strength and power to live righteously,
‘(not by our own, but by God’s strength) if we
‘will but diligently and sincerely make use of
‘it to perform our part of the covenant, and
10 ‘humbly beg for more; we are restored and
‘admitted to God’s favour, and have a title
‘given us to glory in heaven. The second is
‘the Christian sacrifice, a solemn and lively re- 118
‘presentation of the death of *Christ*, and offer-
15 ‘ing it again to God, as an atonement for sin,
‘and reconciliation to his favour, wherein we
‘renew our baptismal covenant with God, who,
‘I believe, will make good to us the benefits
‘of it upon our due reception of this holy
20 ‘eucharist, furnishing us with free grace and
‘comfort; wherein we verily and indeed receive
‘the body and blood of *Christ* to all intents
‘and purposes, to which he did speak them to
‘be, and as he meant and designed them to us.
25 ‘Provided we examine, confess and bewail our
‘sins before God, with a true sense of, and
‘sorrow for them, and, taking firm resolutions
‘for the time to come utterly to relinquish
‘and forsake them, solemnly engage our selves
30 ‘in a new and truly Christian course of life;
‘having a lively faith in God’s mercy thro’

‘*Christ*, with a devout, humble, thankful re-
119 ‘membrance of his death, and being in charity
‘with all men, heartily forgiving those who
‘have offended us, and making restitution and
‘satisfaction to those we have injured. This 5
‘I take to be the sum of what I promised in
‘the second article of my baptismal vow, *viz.*
‘To believe all the articles of the Christian faith,
‘contained in the Apostles’ Creed, and in the
‘writings and explanations of pious and learned 10
‘men; all the necessary parts of which I can,
‘I trust in God, confirm by express scripture,
‘or lawful inference from it. And as to some
‘controversial points intermixed, I find them
‘not laid down in scripture as necessary articles 15
‘of faith, and think I need not as yet be over-
‘solicitous about them.

‘Tho’ I cannot fully comprehend all the
‘mysteries in my faith, yet I fully believe ‘em,
‘because God has revealed them. 20

120 ‘The best preparation for the holy sacra-
‘ment, is to endeavour to live constantly ac-
‘cording to the precepts of the gospel, which
‘will fit a man to receive at any time.

‘Having endeavoured to lay a firm found- 25
‘ation of faith, by God’s grace, I proceed now,
‘relying upon the same grace, to form such
‘resolutions as may make my practice suitable
‘thereto, and conformable to God’s holy will.
‘In the first place I solemnly renew my bap- 30
‘tismal vow, (begging pardon humbly for any

‘rash ones that I have since made) my part of
 ‘which, *viz.* all that is to be performed by me,
 ‘I find summed up by the apostle* in these
 ‘words: *That denying ungodliness and worldly*
 5 ‘*lusts, we live godly, righteously and soberly in this*
 ‘*present world*; which is excellently paraphrased
 ‘in our Church Catechism, summing up all at
 ‘the end of the Ten Commandments, the whole 121
 ‘of our duty to God, our neighbour and our selves.

10 I. ‘I resolve therefore, as ’tis my duty, to be-
 ‘lieve in God; *i. e.* to believe the holy scriptures
 ‘which are his word, taking all the laws therein
 ‘recited for his laws, and the promises of pardon
 ‘and happiness to the penitent, and the threat-
 15 ‘nings of death to the impenitent, for his pro-
 ‘mises and threatnings; and to make this
 ‘effectual, I’ll endeavour to walk by faith, not
 ‘by sight, that so I may not be deceived by
 ‘the false baits of sin, nor prefer momentary to
 20 ‘eternal pleasures. This will encourage me in
 ‘self-denial, and comfort me under all calamities.

II. ‘I resolve to fear God, and to love him
 ‘with all my heart, with all my mind, with all
 ‘my soul, and with all my strength: I’ll en-
 25 ‘deavour therefore not to do any thing that
 ‘may offend him, and for his sake will do all 122
 ‘that he bids me. I’ll endeavour always to be
 ‘looking upon God, as always looking upon
 ‘me, which shall make me not dare to do any
 30 ‘ill action in his sight, that I would not do

* Tit. ii. 12.

‘before men. And since God sees my inward
‘thoughts, I’ll endeavour as much to watch
‘over the motions of my heart as my outward
‘actions, that they may not be wicked nor vain,
‘proud, lustful, &c. or hindring my studies. 5
‘To which end ’twill be useful to keep my
‘mind fixed on good or innocent objects, and
‘to examine all thoughts of moment as they
‘come into my mind, that by letting an unex-
‘amined thought harbour in my breast, I be 10
‘not drawn into sin : Not as if I could examine
‘every one, but such only as have the face of
‘sin. I’m resolved to love God as the greatest
‘of goods, and hate sin as the worst of evils,
128 ‘which love I must shew, by endeavouring 15
‘always to please him in avoiding that ; and
‘in all my expressions of love to my fellow
‘creatures, so to love the person, as yet to
‘hate his sins ; and so to hate his sins, as to
‘love the person. I’ll endeavour habitually to 20
‘desire spiritual mercies more than temporal,
‘and these only in reference to them ; and there-
‘fore to subject my affections to my reason,
‘and this to the word of God.

III. ‘I resolve to worship God, to give him 25
‘thanks, to put my whole trust in him : *i.e.* in
‘his providence for outward supplies as I need
‘em, in his mercy for pardon of sins when I
‘repent of them, and in his Spirit for grace and
‘inward aid when I endeavour together with 30
‘him. And thus trusting in God, I’ll endeavour

- 'to arm my self with that spiritual courage and
 'magnanimity, as to press thro' all duties and
 'difficulties whatsoever, for the advancement **124**
 'of God's glory and my own happiness. I'll
 5 'endeavour to conquer those childish fears I've
 'formerly been troubled with; the surest remedy
 'against which is always to keep a good con-
 'science. I will call upon God devoutly in my
 'religious addresses to him. I'll be devout at
 10 'publick prayers, and at home I must take care
 'to strike as great an awe of the divine presence
 'into my mind, as if I were at church. To
 'prevent indevotion, I'll take care to meditate
 'before hand seriously, and fix in my mind an
 15 'awe of the tremendous majesty I am going to
 'address, take fitting opportunities when I am
 'best inclined to, and prepared for prayer. To
 'which end 'twill be useful as often as I can to
 'say my evening prayers before nine, my noon,
 20 'especially at home, before six o' th' clock. I
 'must reject all wandring thoughts, and to pre-
 'vent their intruding, 'twill be useful to keep **125**
 'my eyes fixed on my book in chapel, or shut
 'or covered, or so fixed upwards, or some way,
 25 'that they bring not in matter for wandring
 'thoughts. I'll endeavour to behave my self
 'decently in chapel, bridling my tongue from
 'loose talk and jesting, and not speaking with-
 'out necessity during divine service; and not
 30 'minding what others do to my own hindrance,
 'by unnecessary bowing, &c. in prayer time;

‘and be as devout as I can at singing of psalms,
 ‘anthems, &c. I’ll take care to allow my self
 ‘a fit time for sacramental preparation, and to
 ‘facilitate it, be careful over my nightly ex-
 ‘aminations; and besides, unless lawfully or 5
 ‘unavoidably hindered, allow half a day for
 ‘such preparation.

IV. ‘I resolve *to honour his holy Name and*
 ‘*his Word*: and therefore to make his holy
 126 ‘Word the rule of all my actions, as that which 10
 ‘contains fully all my duty. And I will en-
 ‘deavour so seriously to hear and read it, as
 ‘that I may constantly be confirmed by it in
 ‘well-doing, and also perfected in my knowledge
 ‘of what I am to believe, and particularly 15
 ‘practise in order to my eternal salvation. To
 ‘this end also I must be attentive to sermons,
 ‘which for my improvement ’twill be useful to
 ‘write down on holy-days as my circumstances
 ‘will permit, not scrupling sometimes to omit 20
 ‘it for a greater good, or other lawful hindrance.

V. ‘I resolve *to serve God truly all the days*
 ‘*of my life*. I will therefore endeavour to do
 ‘every thing in obedience to the will of God
 ‘with a right intention of mind; especially my 25
 ‘acts of charity: and make his glory the aim
 ‘of all my designs ultimately, tho’ I’m not
 127 ‘obliged particularly and immediately to design
 ‘it in every single action. To make these en-
 ‘deavours the more effectual, I set my self 30
 ‘these rules, and must take care not to venture

‘on any action of moment, where I can de-
‘liberate, ’till I know ’tis lawful, lest by doubt-
‘ing I make all my actions sinful ; and as for
‘sudden acts, ’tis the safest way not to venture
5 ‘on what I have condemned already, till I am
‘convinced fully of my mistake. The best way
‘to serve God is to make *Christ* my pattern,
‘where I doubt, asking my self, what he would
‘do ; always judging, that what he had com-
10 ‘manded in scripture he would do, or what is
‘not expressly or implicitly forbidden there.
‘In all my behaviour I’ll endeavour to be con-
‘siderate, and never do any thing that in my
‘conscience I am persuaded is unlawful, nor
15 ‘obstinately oppose the motions of God’s holy
‘Spirit exciting me to do my duty, nor wholly 128
‘disregard the inward whisperings of my con-
‘science, but incline to them as far as they are
‘necessary, and my affairs will permit ; but take
20 ‘care too not to be led into unnecessary scruples
‘and superstition thereby. I must not indulge
‘my own corrupt inclinations contrary to scrip-
‘ture and reason, nor break rashly a well
‘weighed resolution ; and take care not to be
25 ‘imposed on by specious suggestions and false
‘reasoning. ’Twill be proper for me to follow
‘my father’s advice and good example, especially
‘in relation to swearers, and using gaming or
‘vain recreations on fast-days ; and in all real
30 ‘momentous doubts to incline to the safest
‘side.

VI. 'I resolve, as 'tis my duty, *to love my
 'neighbour as myself, and to do unto all men as
 'I would they should do unto me.* To love and
 129 'honour, and, when need is, to succour my
 'father and mother. I'll endeavour to practise 5
 'the great duty of charity in all its branches,
 'being the true love of God and our neighbour,
 'and to do good to all in the best way that
 'I can with prudence and discretion.

VII. 'I resolve *to honour and obey the king,* 10
'and all that are put in authority, actively or
 'passively: and in the circumstances I am at
 'present, to direct my self according to a good
 'rule of my father's.

VIII. 'I resolve *to submit my self to all my* 10
'spiritual pastors, and all my governours, and to
'shew reverence to all my betters: I'll endeavour
 'therefore to carry my self with due respect to
 'my superiors, with condescension to my in-
 'feriors, and civilly to all; guarding my self 20
 'against all proud, surly, insolent behaviour
 130 'even to the meanest; and giving my betters
 'all the respect they justly require, and their
 'titles in opposition to the mad notions of
 'quakers, &c. To this purpose I ought often 25
 'to consider that the meanest of my fellow-
 'creatures in some measure excel me, and
 'therefore be willing to undergo little injuries,
 'deficiencies in their service, and small affronts.

IX. 'I resolve *to bear no malice nor hatred* 30
'in my heart, to hurt no body by word or deed,

'but to be true and just in all my dealing. To
 'this purpose I'll particularly guard against
 'anger and hasty speeches; and that I may
 'not sin by anger, take care it be placed on
 5 'a due object, and do not exceed its proper
 'bounds. I must not be *hasty in my spirit*,*
 'but *defer my anger* according to *discretion*.†
 'I'll take care never to speak evil of any, unless
 'justice or charity, or some good reason oblige 181
 10 'me to it, so as to do him no harm, and to
 'keep from the greater fault. I'll not indulge
 'my self in idle tales, and censurings of others,
 'lest I wound my neighbour's credit, and his
 'charity to whom I speak: and to take away
 15 'all occasion of this, not hear with pleasure
 'evil of others, and when I do, conceal it,
 'unless good reason call it forth. To avoid
 'anger, it will be useful to be prepared to bear
 'little affronts, and not to revolve in my mind
 20 'aggravations of injuries, and avoid peevishness
 'about meats, &c.

X. 'I resolve to keep my hands from picking
 'and stealing, and my tongue from evil speaking,
 'lying and slandering. To govern my tongue
 25 'I will endeavour always to set a watch before
 'my mouth, avoid much speaking, consider as
 'well as I can what I speak, and take care that
 'no corrupt communication proceed out of my 182
 'mouth,‡ but what either is beneficial, or at

* Eccles. vii. 9.

† Prov. xix. 11.

‡ Eph. iv. 29.

'least harmless. I'll avoid all vain swearing,
'and endeavour to reprove it in others as I can,
'and some way or other shew my dislike to
'such company, endeavouring to be very un- 5
'easy at hearing God's holy name prophaned,
'not rashly venturing amongst common swearers,
'and if no other method will do, leaving such
'company as soon as I can. I'll take care too
'to avoid all lying, making my intentions con-
'ditionally, and not indulging jesting lyes. I'll 10
'avoid carefully rash execrations and swearing
'in thought, and not help out discourse with
'scandalous stories, but as prudently as I can
'discountenance such talk, and vindicate my
'neighbour's injured credit as well as I can. 15
'And that I may not be censorious or uncharit-
188 'able, and have unjust suspicions and mean
'opinions of others without reason, I'll take
'care not to be proud and self-conceited my
'self, but meek and humble, often calling to 20
'mind my great and crying sins.

XI. 'I resolve to *keep my body in temperance,*
'*soberness and chastity, and not to covet other*
'*men's goods.* I'll endeavour to avoid all manner
'of uncleanness, and all filthy company, never 25
'by smiling, &c. countenancing any obscene
'jests; but beating down all impure thoughts,
'and irregular fancies, at their first beginning,
'not consenting to the least approach towards
'uncleanness, which my conscience shall check 30
'me for. I'll endeavour upon the first true

'sense of having drunk enough to leave off;
 'and tho', perhaps, I could bear more, yet deny
 'my self, lest I be ensnared unawares by little
 'springs and dissimulations. I must take care
 5 'that hunger or carelessness do not make me 134
 'omit saying grace devoutly to my meals; and
 'endeavour by my example, and other prudent
 'means, to bring others to this good practice.

XII. *'I resolve to be diligent in my own call-*
 10 *ing, and to do my duty in that state of life, to*
'which it hath, or shall, please God to call me.
 'To this end I'll take care to do all my actions
 'with prudence and discretion, endeavouring to
 'bestow my charity with a due proportion to
 15 'what God has given, or rather lent me to
 'be accounted for. I'll be wary in the choice
 'of my company and friends, and faithful and
 'constant to those I shall enter into a state of
 'friendship with, as I desire my friend should
 20 'be to me. I'll endeavour by a double diligence
 'in my studies, especially, if possible, to redeem
 'my past time, employing all the gifts and en-
 'dowments both of body and soul, to the glory 135
 'and service of my great Creator, improving
 25 'the talents he hath given me, to his honour,
 'and my neighbour's benefit; endeavouring to
 'improve good thoughts into holy actions, and
 'to take afflictions as tokens of his mercy to
 'me, and to amend under them. I'll take care
 30 'that my recreations be innocent, and take not
 'up too much of my time, suiting them to the

'particular circumstances I may be in ; and not
 'be overscrupulous about them, nor childish in
 'my behaviour, chiefly regarding my health and
 'reputation, and watching that I be not drawn
 'to covetousness, anger, cheating or tamely 5
 'hearing swearing in them, so as to seem to
 'comply with it; and therefore 'twill be best
 'to avoid much play, or, with others, than
 'known acquaintance. To avoid idleness I
 136 'must take care not to loiter away my precious 10
 'time, especially such as is designed for de-
 'votion, and not let my friends rashly persuade
 'me to mispend my time, and must find em-
 'ployment for broken hours.

'Thus have I endeavoured to fence my self 15
 'against sin, by these rules, laying no obligation
 'on my self so as to be guilty of perjury if I
 'break them, binding my self only to my RESO-
 'LUTIONS, which I think chiefly contain my
 'duty, and only so far as they are matter of 20
 'duty. The ENDEAVOURS which are subjoined
 'to the RESOLUTIONS, I take to be useful ; and
 'those which I think most to my present cir-
 'cumstances, which yet I fear will be most
 'difficult, I have marked with red lines [*the* 25
 '*original was so marked*] and purpose to be
 'most careful in observing them. Yet not ty-
 'ing my self up strictly to 'em, but so far as
 137 'they are not matter of duty, leaving my self
 'at liberty to alter, omit, or neglect them, as 30
 'I shall see just occasion upon reasonable

'grounds and good advice. I am not for
 'making too many resolves, because I have
 'found the sad inconvenience, and been in-
 'snared thereby. And I take some of the
 5 'bishop's about our thoughts to be unnecessary,
 'impracticable and pernicious to health, as wit-
 'ness — In short, I intend not to be enslaved
 'to any odd expression I may have used, my in-
 'tention is sincere to perform my duty to God,
 10 'my neighbour and self, and therefore must ob-
 'serve these ENDEAVOURS only as they are
 'useful to it in each particular. Taking care
 'in general to be considerate, to keep out of
 'temptation by diligent employment in a lawful
 15 'calling, or harmless exercise and devotion :
 'endeavouring to secure my duty in the first
 'place, and these rules only as they are sub-
 'servient to it, lest I lose that which alone is 138
 'necessary, and insnare my self in superstition
 20 'and sin by those means which I choose to
 'keep out of it. Circumstances will alter. **Be*
 '*ye wise as serpents, and harmless as doves.*
 '†*Give not that which is holy unto the dogs,*
 '*neither cast ye your pearls before swine, lest they*
 25 '*trample them under their feet, and turn again*
 '*and rend you. Offer not the sacrifice of fools.*
 '‡*He that will come after me let him deny him-*
 'self.

'And now, O my God, I am not able of my
 30 'self to do any thing that is good ; 'tis thy self,

* Matt. x. 16.

† vii. 6.

‡ xvi. 24.

' my God and my guide, that I solely and
 ' wholly depend upon. O for thine own sake,
 ' for thy Son's sake, and for thy promise sake,
 ' do thou both make me to know what thou
 ' wouldst have me to do, and then help me to 5
 189 ' do it. Teach me first what to resolve upon,
 ' and then enable me to perform my resolutions.
 ' Keep me, if it seem good to thee, from scru-
 ' pulousness and superstition, carelessness and
 ' profaneness; that I may chearfully walk with 10
 ' thee in the ways of holiness here, and rest
 ' with thee in the joys of happiness hereafter,
 ' thro' *Jesus Christ* our Lord. *Amen.*'

Both *Good-Friday* and *Easter-Eve* he fasted
 till the evening, and on the latter of these days 15
 he rose about half an hour after five, tho', as we
 have observed, he had not slept the preceding
 night. He again examined his whole life past,
 and that he might do it the more exactly, he
 made use of the catalogue of sins at the end of 20
 his *Nelson*, as well as that in his *Officium Eu-*
charisticum. And from this time, to the day
 of his death inclusive, I find the accounts of
 140 his sacramental examinations much larger, and
 more exact than formerly. 25

Understanding his mother was to be in *London*
 in the *Easter* week, he writ to her thither on
Easter-Monday; and this being his last letter to
 her, I shall give you part of it, that you may see
 how he took his leave of her. In the first place 30

he hopes, before she leaves the city, she will trouble her self so far as to let him know how all dear relations do, particularly how his father has born up against the remaining part of the
5 winter since he left him. And then after a pretty deal of business, in which he was always very exact, towards the conclusion he proceeds thus: "My business generally leading me to
10 "write to my father, but having now an opportunity to do it to your self, I should seem "unmindful of those particular and affectionate "kindnesses you have been all along pleased to "shew me, more especially when I was last with 141
"you; did I not return you my hearty thanks
15 "for them. Tho' at present I have no great "prospect of it, yet I trust God will some time "or other so bless with success my earnest endeavours of making my self fit for the support "and comfort of my dear parents, that I may
20 "make returns of gratitude in my actions, rather "than my words. But however he pleases to "order that, be assured, madam, I shall never "want the will to do it so long as any sense "of duty remains in me, which, as it has had
25 "so many additional helps of kindnesses from "you to fix it in my breast, will (I have great "reason to hope) never be rooted out thence."

The last letter he writ to his father was the following one.

HON. SIR,

“ Upon seeing the date of this you'll
 “ be apt to think something more than ordinary 5
 “ has happened, I having not used to write on
 “ a *Sunday*. The occasion of it is this. On
 “ *Friday* was sevensnight, just as I was lain
 “ down in bed, before I had put out my candle,
 “ a tickling cough seized me, which causing me 10
 “ to spit, I was surprized to find it blood; so
 “ taking up my pot, I continued spitting in that
 “ manner and coughing, by reason of the sharp-
 “ ness of the taste of the blood, for a little
 “ time; designing to ask Mr. *Roper's* advice the 15
 “ first opportunity, which happened not to be
 “ till *Tuesday* last, when I was taken with my
 “ coughing and spitting blood again, much more
 “ than the first time, occasioned, I believe, by
 142 “ winding up the clock a little eagerly. Giving 20
 “ Mr. *R.* an account of what happened, (and
 “ that tho' some overstraining my self might
 “ cause this, yet no such could be the occasion
 “ of my first seizure, I being then perfectly
 “ easy, and having been sitting an hour or two 25
 “ in my study, and going to bed too in good
 “ time) he advised me if I was taken thus again
 “ to be let blood, and to take some styptic
 “ electuary, because he could not easily tell
 “ whether it proceeded from my lungs, or fell 30
 “ down from my head thither, which is the

- "apothecary's opinion, and to avoid straining
 "my self on any account. Accordingly I have
 "since got a boy to wind up the clock for me.
 "But on *Wednesday* night, with only laughing
 5 "heartily and suddenly, my cough and spitting
 "came on me again, but not so much as the
 "night before. The next day was not thought
 "proper to be blooded in, because of my ex-144
 "ercise in the schools, nor *Friday* last, because
 10 "'twas very wet and cold. That night foolishly
 "going to help the boy in the easiest part of
 "winding up the clock, I was, in doing it,
 "again taken with my cough, &c. tho' but a
 "little. But the same night, as soon as ever
 15 "I had laid my self down in bed, which was
 "in good time, and without any emotion or
 "hurry, having been quietly half an hour in my
 "study, I was seized worse than ever before,
 "coughing and bringing up for near half an
 20 "hour, a great quantity of thick fresh blood.
 "Upon which I resolved next day to keep up
 "and be blooded, as I accordingly was by Mr.
 "*Roper's* advice; tho' the day was not so good
 "as might have been wished, but I kept a fire
 25 "in my chamber, and have stayed within ever
 "since; tho' I thank God I'm now so well,
 "that I believe I shall, with Mr. *R's* leave, go 145
 "to chapel this evening. I did not faint in the
 "least at bleeding, tho' I was somewhat afraid
 30 "of it before I felt it. Mr. *R.* tells me my
 "blood is too good, yet bids me have a care of

“eating salt meats, or drinking strong drinks;
“and by my being subject to bleed at the
“nose, as my brother also is, he is apt to
“believe we have too much blood in our
“vessels, which he thinks has occasioned my 5
“illness. I beg you and my mother not to be
“concerned, for my good friend takes as much
“care of me as possibly can be: he was twice
“with me yesterday; he tells me I should take 10
“ground-ivy-tea, and plantane, and other styptic
“herbs he mentioned, of which I shall have an
“electuary from the apothecary to take two or
“three times a day, and to go abroad with,
140 “which shall stanch the blood, and heal any
“thing that may be out of order. I hope I shall 15
“have no more returns of my spitting blood;
“if I have in any considerable degree, you shall
“be sure to hear. Mr. *Roper* says I must then
“be blooded again, and take the advice of a
“doctor. 20

“*P.S.* About 4. I’ve been at church, and
“am come down now into public again by Mr.
“*Roper’s* advice, who was with me after dinner.
“He bid me be sure not to fright you, because
“he hoped all was very well: but he said I 25
“must avoid all straining my self, and taking
“cold, which Doctor *Wagstaff* had told him
“after bleeding was of ill consequence, tho’
“little regarded. Our letters are not yet come
“in from *London*, but if I receive any this post, 30

“you may expect to have it answered, and a
 “farther account of my health the latter end of 147
 “this, or the beginning of next week.”

Upon the receipt of this, his father concluded
 5 him in a very dangerous condition, and hastened
 away his brother to him, with orders, that, if he
 were able to bear the journey, he should come
 home, where during a lingering sickness (as he
 thought it would prove) he might find that
 10 tender care and attendance which his constant
 duty and affection had so well deserved. His
 brother accordingly began his journey on *As-*
cension-Day, presuming the charity of it would
 excuse his travelling on so great a festival. He
 15 had promised to write from *Cambridge* the very
 next post; but his father was very much sur-
 prized to receive a letter, which, by the super-
 scription, appeared to be neither his, nor his
 brother's, and upon opening found it thus.

20 REV. SIR,

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“I am extremely concerned that I am
 “obliged to acquaint you with the most afflict-
 “ing news of a very great loss. It has pleased
 “God to take to himself one of the best youths
 25 “that I ever knew in this college, and for whom
 “every body here had the greatest value. Mr.
 “*Roper* will write to you next post, and give
 “you the particulars of the manner of his
 “death: in the mean time I know I need not

"pray you to bear this loss with a suitable
 "resignation; nor after the character I have
 "mentioned, is it necessary to say it is your
 "son that we have lost. Your younger son is
 "very well recover'd of the great surprize he 5
 "was in on his first hearing the sad news.
 "Every thing in relation to a decent funeral
 "shall be taken care of by, *Sir,*

Your most afflicted

Friend and Servant, 10

CHR. ANSTEY.

MAY 9, 1714.

149 The very next post came the following letter
 from his brother.

St. John's, May 11. 15
A Ground-Chamber.

HON. SIR,

"I must intreat you to cease your
 "grief for my dear brother's untimely, yet happy
 "departure out of this world; for he is now 20
 "(in the judgment of all that knew him) much
 "happier than we; and when you hear the
 "circumstances which preceded it, you'll, I'm
 "confident, agree with me in that phrase I used
 "just now of *happy departure*. This therefore 25
 "that follows, you may depend upon as certain,
 "for indeed I cannot affirm any thing of my
 "self, who did but set out from home the
 "morning next to that fatal night. He was
 "in company with Sir *Newton* that night, till 30

"about eight o' th' clock, and then retired, tell-
 "ing him he had business at home, (which was
 "to prepare himself for the blessed sacrament 150
 "next morning, this being *Ascension-Eve*) ac-
 5 "cordingly having examined himself (as was
 "found by a paper of his own writing) and
 "pray'd for devotion in celebrating those mys-
 "teries (as may be seen by the books that were
 "found open on his desk) it pleased Almighty
 10 "God then and there to take him to himself,
 "and that he should die such a death, as he
 "had (I doubt not) often desired, in that prayer
 "of Doctor *Wichcot*, which I wrote for him
 "into his *Nelson*; when he was neither un-
 15 "prepared, nor his accounts unready, *when he*
 "*was in a perfect renunciation of the guise of this*
 "*mad and sinful world*, and not being tormented
 "by a lingering sickness; for in all probability
 "he was taken away in an instant, having not
 20 "made the least noise, not even so much as to
 "be heard by his good neighbour Mr. *Roper*.
 "The time he died, happy for him, unhappy 151
 "for all that knew him, is supposed to be about
 "nine or ten a clock on *Wednesday* night. His
 25 "body was interred in the chancel of *Allhallows*
 "church on *Friday* night, and his funeral very
 "decently performed the *Sunday* night follow-
 "ing. There was within the college walls a
 "very great attendance of fellows and scholars,
 30 "yea, and fellow-commoners too, (who are
 "generally negligent at these times) but a much

“greater multitude expected the bier at the
“gates. For having the week before performed
“public exercise in the schools with great ap-
“plause, his death was more universally taken
“notice of, and sadly lamented too, as may be 5
“seen by the ingenious elegies which people so
“freely made on this occasion ; some of which,
“I hope, will e’er long be sent you. The
153 “master, when I was with him yesterday to
“write my *redit*, told me, he hoped I should 10
“continue in health, tho’ he could not but own
“the great loss befallen both my self and the
“college ; so enquiring after your health, dis-
“missed me. After which I went to Mr. *Baker*,
“who desired me to give his service to you, 15
“and tell you that he joined in bewailing the
“loss of such an ornament to the college.
“Whither (tho’ I was in the town on *Friday*
“in the afternoon) I came not before *Saturday*,
“but no nearer the chamber than Mr. *Roper’s* 20
“door, and can’t find in my heart to go any
“higher. I have, indeed, no relish for the
“college, and should not abide it, were it not
“for some good friends, whom I am very much
“obliged to. But after six weeks I shall have 25
“kept my term, and then, I hope, to see you
“again, and take a little school-burden off from
153 “you, which, I am sure, must lie heavy, when
“such a sad addition comes to it ; and what-
“ever alterations I find in my self, I am pretty 30
“sure they are in no less degree at home on

"such an occasion. Pray, sir, give my duty to
"my mother.

Your obedient Son,

PHILIP BONWICKE."

- 5 *P.S.* "Mr. *Roper* desired me to give his
"service to you, and beg your pardon for not
"writing according to promise, for he is in no
"condition to do it. On *Wednesday* night he
"received an account of the death of Doctor
10 "*Turner*, president of *Corpus Christi Oxon.* his
"best friend in the world; and on *Thursday*
"had the shock of finding my dear brother's
"dead body in his study. He desired me also
"to tell you, that he thinks his death proceeded
15 "from an extravasation of blood upon his lungs,
"occasioned from winding up the clock that day, 154
"which he had not done for a week before."

There can little be added to this pathetic
account of his death. It must only be observed,
20 that next day being *St. John Port. Lat.* one of
their foundation days, (as they call it) as well
as *Holy Thursday*, his death was not so soon
discovered as otherwise it might have been.
He was then alone, his brother and his other
25 chamber-fellow being in the country; and tho'
he was asked after by several, because miss'd
at the public communion that day, where all
were obliged to be present; yet it passed off
without further enquiry till after evening prayer,

when his dear friend (with whom he had last conversed, and very chearfully, as he said, tho' he complained his head was out of order) ask'd the bedmaker whether he lay at home that
 155 night, and she answering no, he, knowing his 5
 constant regularity in that and all other particulars, bid her go and tell Mr. *Roper*, whose mind immediately misgave him; and going up and forcing open the study door, he found him sitting in his chair cold and stiff, and so leaning 10
 back that the chair lay against the door, his candle by him unlighted (as was supposed) that he might be the more retired and undisturbed; his *Officium Eucharisticum* open before him, with a paper in it, containing the abstract of 15
 that week, from *Sunday* morning to the end of that day, *Wednesday*; his *Nelson*, Common-Prayer-book, and others lying by it. Thus he, whose lamp was always burning, had by the good providence of God now trimmed it, ready 20
 for the approach of the Bridegroom; and gave up his soul to his blessed Redeemer in that very place, where he had often before offered it up in prayer. This was an *εὐθάνασις*, far
 156 beyond what the poor heathen emperor could 25
 wish for himself and his friends, being heightened by a hope full of immortality.

By his constant regular reading of *Nelson*, he was at this time more especially prepared for his dissolution. For after he had finished 30
 his resolutions on *Easter-Eve*, the discourses

and prayers for that day are all preparatory for death ; and one of them is that very prayer of Doctor *Wichcot's* his brother mentions. On *Easter-Day*, and its two attendant festivals, he
5 was directed by that good book to meditate on *Christ's* resurrection and his own, and the immortality of the soul ; to set his affections on things above ; to prefer the interest of his soul before all the advantages of this life ; to prepare
10 his body by purity and sobriety for that honour and happiness it is designed for at the resurrection ; and was furnished with suitable prayers. On St. *Philip* and St. *James* he was instructed in 157
15 the duty of self-denial, and encouraged to part with life and all earthly comforts, and rather die and suffer the greatest hardships, than out of a fondness to this world and the enjoyments of it to do any thing unbecoming the religion of *Jesus Christ*. The discourse on the Rogation
20 days is wholly upon prayer, teaching us what we ought to pray for ; upon what conditions God has promised to hear our prayers ; in what manner we ought to pray ; what prayers are most acceptable to God, and most necessary
25 for us ; what are the great advantages of the frequent and devout exercise of this duty ; as that it is the best method to get the mastery of our evil inclinations, and to overcome our vicious habits : it preserves a lively sense of
30 our duty upon our minds, and fortifies us against those temptations that continually assault us :

158 it raises our souls above this world by making spiritual objects familiar to them, and supports us under the calamities and crosses of this life, by sanctifying such afflictions : it leads us gradually to the perfection of Christian piety, and 5 preserves that union between our souls and God, in which our spiritual life consists. Immediately after reading this and the meditation for the day in his *Officium Eucharisticum*, he betook himself to this devout exercise, and the 10 examination of himself preparatory to the holy communion. After which he went to evening-prayer in the chapel, where he was called upon in the voice of the church, to ascend in heart and mind after his blessed Lord. In obedience 15 to which call about eight o' th' clock, according to his brother's letter, and his own minutes, he betook himself again to examination and penitence ; and being acted by a nobler principle than the fear of death, prepared himself, in the 20 159 best manner it was possible, for death, and the actual ascent to the blessed *Jesus*, which immediately followed.

He had left papers in three several places of his *Nelson*, which shewed what parts he had 25 last made use of ; the first was at the prayers for *Trinity-Sunday*, the second in the preparation for death on *Easter-Eve*, and the third in the examination of himself on all *Fridays* in the year. That he had finished his sacramental 30 preparation according to the method of the

Officium Eucharisticum, may be gathered from his having consecrated, (as it appeared he had) and set apart what he designed for the offertory the next day; which is one of the last things
5 to be done according to that book, that charity may crown the devotions of the day. And in such charities, out of his little stock, he had expended in three years and about eight months, the whole time from his admission at St. *John's*
10 to his death, above four pounds. Nor did his 100 charity exert it self only in almsgiving, but in all the other branches of it, particularly in that of hoping the best, and judging the best of others. Of which, among other instances that
15 might be given, take this of *July 7, 1713.* which being a state holy-day, he absented himself from the public prayers, but his brother was present at 'em. However, for this he condemned him not, but thus charitably express'd himself in a
20 letter to his father that day: "I dare say my "brother would not have gone, had he thought "he could not lawfully." He shewed his great charity for souls, in the care he took to instruct some of the meanest college servants in the
25 principles of religion and piety, and helping them to good books for that purpose; a charity which exceeds all corporal ones, as much as the soul is superior to the body.

I am not able to give you any better account 101
30 of his studies for the three months of this year

that he was in college, than I gave you for the eight months of the former year ; but this I am sure of, that he continued the same early riser, that he had been all along, to the last day of his life ; and the *Sunday* before his death, when 5 he was obliged to keep in on account of his illness, and having been let blood the day before, I find him rising at half an hour after six, tho' sick at that very time, and immediately betaking himself to his prayers. And indeed it 10 is wonderful to consider, that he who had such an infirm body, so often ailing, would not indulge it that ease, which any one but himself would have judged necessary.

He went on in this time in reading *Echard's* 15 *Roman History*; Doctor *Hammond* on the New Testament, whom by this time he had gone 162 almost quite through; *Terence*, *Tully*, and *Hebrew* Psalms. He read also *Fontenell's* Plurality of Worlds, *Appian's Roman History* in *Greek*, 20 *Hooker's Ecclesiastical Polity*, (as appears by the abstract he made out of each) and *Whiston's Astronomy*. He made one *Greek* theme, one copy of *Latin* verses, two theses, one *Latin* and one *Greek* declamation ; besides the public ex- 25 ercises at the school, which his brother in his letter took notice of.

And now if any one shall compare the rules given by Doctor *Barecroft*, in his advice to a son in the university, with the practice of this 30 pious youth, he will find it to come up to 'em

HIS STUDIES. ELEGY ON HIM. 107

in almost all the particulars ; tho' it is a question
whether he had ever read that advice, it being
not among his books, nor any where taken
notice of in his minutes. His brother sent his
5 father several of those copies of verses which
were made on his death, one of which I shall
transcribe.

On the Death of my pious Friend and 163
Schoolfellow, AMBROSE BONWICKE.

- 10 WITH honest tears to praise the virtuous dead,
Is the best office men to men have paid.
So the great patterns of past ages slept,
And so our great forefathers nobly wept.
The good, the young, the lovely and the great, }
15 Have always by the muse been laid in state,
And in immortal verse surviv'd their fate.
The list'ning crowds with glorious heat were fir'd,
And strove to be what they so much admir'd.
Wing'd by the muse, whene'er the hero dies,
20 He takes possession of his native skies.
The pious monarch who adorn'd his throne, 164
And made the cares of all mankind his own,
The purple he deserv'd must ever have ;
His fame, his worth, his honour know no grave.
25 If but a swain, a sighing *Daphnis* dies,
The murm'ring rivers to new sorrows rise :
The mourning spreads thro' all the echoing hills,
And *Rhodope* complains in weeping rills ;
The frozen *Hebrus* bursts with heaving sighs,
30 And pours new streams of pity from his eyes ;
The morning lowers and the sun looks pale,
The flowers hang their heads, and birds bewail.

- And shall no tears, no tributary verse,
 In lonely strains attend our present hearse?
 Must all be swallow'd in the gulf of death,
 And shall his fame fly from us with his breath?
- 165 Will no kind muse revive the sinking youth, 5
 Adorn'd with letters, constancy and truth;
 Dress'd in the piety of silver hairs,
 Finish'd in virtue, tho' a youth in years;
 Who dy'd in life's gay prime and spring of joy,
 Who in the prime of life was fit to die? 10
 Ah no—my friend, a thousand ties invite,
 Worth, education, friendship all unite,
 And say, it is my duty now to write. }
 Condemn my verses, but applaud my love,
 Virtue like yours 'tis virtue to approve. 15
 Fain to thy merit would my sorrow raise
 A strong, a well built monument of praise:
 Such soft complainings as sweet *Cowley* sung,
 When his sad harp to *Harvey's* name he strung;
- 166 *Harvey*, whom all the fields of *Cambridge* knew, 20
 On ev'ry tree the sacred friendship grew,
 Till the dull *morn* drove on th' *unwilling* light,
 As conscious what was done that *dismal* night.
 Pangs sharp as his, fair youth, for thee I feel,
 More beautiful his verse, not more his zeal. 25
 Forgive my want of power to commend,
 Unlike the poet, tho' alike the friend.
 Ah! hapless youth! by what mistake of fate,
 The sun which rose so bright, so soon should set?
 Why wast thou torn from nature's happiest bloom, 30
 From life's fair dawning hurry'd to the tomb?
- 167 Thy rising virtues were with pleasure seen,
 And nature shew'd us what thou might'st have been:
 But while we gaz'd, and lov'd the heav'nly boy,
 The grasp of death chill'd thee and all our joy. 35
 So the fair product of the flow'ry bed,
 Which rais'd above the rest its painted head,

- The garden's glory, and its master's pride,
 Bedeck'd with beauteous lights on ev'ry side;
 Struck by a sudden blast dissever'd lies,
 And all its colour, all its beauty dies.
- 5 But ah! we think amiss, and wrong his fame,
 His race was shorter, but his prize the same.
 We talk of deaths and dark untimely graves,
 And blame the happy providence which saves.
 We dress the pious youth in our own fears, 168
- 10 And count the age of saints by common years.
 While he serenely happy sits above,
 Smiles at our sorrows, and forgives our love.
 What is long life? What all the shine of courts?
 What is the world, its business or its sports?
- 15 The seat of danger, error and mistake,
 Where we adore and fear the things we make.
 He view'd the gilded toys with other eyes,
 Who while on earth convers'd above the skies.
 He reach'd the goal, e'er others had begun,
- 20 And rested sooner, who had faster run.
 Tell not his days, his age of virtues tell;
 He liv'd a length of time, who liv'd so well.
 Hail! happy youth! discharg'd from flesh and blood, 169
 And from the power of not being good.
- 25 Hereafter when we wash with tears thy urn,
 'Tis not for thee, but for our selves we mourn.

LAUR. JACKSON, A.B.

There was a monument erected for him in
 the chancel of *Allhallows*, near the place of his
 30 burial, with the following inscription made by
 the author of the foregoing verses.

170

Respice paululum,
 Si sincera fides, si candida veritas,
 Si flos iuventae redolens virtutem
 Ad quod respicias habet :
 Hic iacet quod post se reliquit 5
 Impatiens terrae AMBROSIVS BONWICKE,
 Egregius multi nominis iuvenis,
 Maioris multo postea futurus.
 Qui perbreve vitae emensus stadium,
 Magnum virtutis circulum feliciter complevit ; 10
 Et satis vixit.
 Recepit pia sancti Iohannis aedes,
 Nec magis piam alluit Camus aedem,
 Castumq; formavit iuvenem sinuq; fovit,
 Nec magis castum fovit unquam iuvenem, 15
 Educens bonam in frugem semina,
 Quae ludus olim iecerat literarius,
 Caelestis irrigaverat favor,
 Sincero ipse excoluerat pectore.
 Obiit Maii 5to 1714, aetatis suae 23. 20

PHILIPPVS BONWICKE

*Eiusdem Aedis Alumnus fratrem charissimum ut Pietate,
 ita et Morte quam proxime secutus est. Ob. enim 14. Mar.
 eiusdem Anni, Aetat. suae 18.*

171 This small addition was made to the in- 25
 scription upon the death of his brother, who
 died of the small pox, and was buried close
 by him ; by whose death this account has lost
 much of its perfection and beauty. But such
 as it is it may be depended upon as faithful, 30
 having been chiefly made up out of his letters
 which his father had preserved, and those other

private papers, which were never designed to see the light, but by his sudden death had the good fortune to outlive him.

If now upon the reading of this it should please God to move the heart of any young
5 person to remember his Creator in the days of his youth, and to imitate the example here set before him ; let him immediately fall down on his knees, and give him thanks, that by his good providence he hath put this little book
10 into his hand, and his grace into his heart, to make a right use of it ; and beg the continuance of that grace, that his good intentions prove not abortive. To which purpose it may be 172
useful to take this caution along with him, *viz.*
15 that he aim not the equalling it in every particular at first, but content himself with a firm resolution of abandoning all known sin, and then proceed to those degrees of piety, mortification and self-denial, he here meets with, as
20 he finds he is able, and that he try the strength of his shoulders before he too much increases the burthen. So shall there be joy in the presence of the angels of God, and of the spirit of this young man, among those of other just
25 men made perfect, and some addition even to the happiness of heaven. *Which God of his infinite mercy grant for the merits of Christ Jesus our Saviour, the only perfect example, to whom with the Holy Spirit, three Persons, and one*

*glorious Lord God, be given all honour, praise
and thanksgiving, by all angels, all men, all crea-
tures, for ever and for ever. Amen. Amen.*

FINIS.

NOTES.

‘Isto modo’ inquit ‘nec medico quicquam debere te nisi mercedulam dicis nec praeceptori, quia aliquid numeraveris: atqui omnium horum apud nos magna caritas, magna reverentia est.’ Adversus hoc respondetur, quaedam plurius esse quam emuntur. emis a medico rem inaestimabilem, vitam ac valetudinem bonam, a bonarum artium praeceptore studia liberalia et animi cultum; itaque his non rei pretium, sed operae solvitur, quod deserviunt, quod a rebus suis evocati nobis vacant. mercedem non meriti, sed occupationis suae ferunt.

SENECA *de benef.* VI 15 § 2.

NOTES.

THE BONWICKE FAMILY.

John B. of Christ's coll. Cambr. B.D. 1663. Manning and Bray, Surr. II 185 from a 'MS. in Lambeth library': 'In the return made by the jurors of Reygate to the commissioners appointed by Cromwell to inquire into the value and situation of livings, they reported that Anthony Bathurst was impropiator, and of his free will gave £5 a quarter to John Bonwicke the curate.' He was appointed rector of *E. Horsley* by the abp. of *Cant.*, where he was instituted 5 *Febr.* 1662-3; he resigned this living 10 in 1669 (*ibid.* III 34). Incorporated B.D. at *Oxford* 12 *July* 1670 (*Wood-Bliss, Fasti II 320*), and buried at Mickleham, where on a black marble gravestone on the s. side of the altar is the epitaph (*Manning and Bray II 661*): 'Hic positae sunt reliquiae *Johannis Bonwicke* 15 S.T.B. et istius ecclesiae per annos xxix rectoris, qui natus est III *Nov.* MDCXXII. sepultus III *Nov.* MDCXCVIII. et coniugis Dorotheae quae obiit IX. *Febr.* an. aet. xc. sal. MDCCXI.' It thus appears that it was not from him that the family derived its nonjuring principles. His son 20 *Ambrose* was born 29 *Apr.* 1652; educated at *Merchant Taylors'*, chosen scholar of *St. John's* 11 *June* 1669 (*H. B. Wilson, Hist. of Merch. Taylors', Lond. 1814, 4to. 353, 1199*); where he was appointed librarian in 1670; B.A. 1 *Febr.* 1672. M.A. 18 *Mar.* 1675. B.D. 21 *July* 1682. 25 incorporated M.A. at *Cambridge* 1678. ordained deacon 21 *May* 1676; priest, 6 *June* (*Trin. Sunday*) 1680. By his wife, *Elisabeth*, dau. of *Philip Stubbs* of *St. Peter's*,

Cornhill, he had twelve children (*Nichols, Lit. Anecd.* 1 66-7; v 118). He died 20 Oct. 1722 (*Hist. Reg. Wilson* *ibid.* 969-71, 1178).

He was elected head master of *Merchant Taylors'* 9 June 1686 (*Wilson*, 386, 838), procured a licence from 5 the bp. of London 15 July 1686, and (*ibid.* 387, 8) 'entered on his office with a hearty devotion of his great and powerful talents to the service of the school, in which they had themselves received their early cultivation. In December 1686 he made a probation of all the forms, but never 10 afterwards thought it necessary to repeat it at that season of the year.' Among his pupils were *Wm. Dawes* and *Hugh Boulter*, afterwards abps. (*ibid.* 848, 861). The revolution dashed his prospects (*ibid.* 389, 390): 'the court having agreed on the 5th of June [1690], that 15 *Bonwicke*, in consideration of resigning his fellowship, should hold his head-mastership during good behaviour, instead of the tenure by annual election, he actually surrendered his fellowship on the 11th into the hands of the president. . . . But though *Bonwicke* had acted 20 on the faith of the arrangement that was made on the 5th, the court did not think fit to ratify it at their meeting on the 27th of that month. And it having, in the interim, been hinted to them, that he and the ushers had not taken the oath of allegiance to the new king and queen, as re- 25 quired by law, they ordered them to appear at the next court of assistants.' On 4 July 1690 (*ibid.* 391) *Bonwicke* requested time to answer the question whether he had taken the oaths of allegiance; a month's indulgence was granted, which was tacitly extended to a year. On the 30 5 Aug. 1691 (*ibid.* 392) he was dismissed, having 'time till Michaelmas next to provide for himself.' On 16 May 1701 (*ibid.* 400) a deputation was sent to *St. John's college* from the *Merchant Taylors'*, to ascertain 'whether any person or persons enjoy fellowships there who are not 35 legally entitled thereunto.' This severity is of a piece with the subsequent persecution of the younger *Ambrose*.

After his ejection *Bonwicke* established a private school (*ibid.* 503) at *Headley*, where *Wm. Bowyer* was educated. We may judge of *Bonwicke's* teaching by the evidence of this grateful pupil (*Nichols, Lit. Anecd.* i 65-6): 'At
 5 this excellent seminary [at *Headley*] young *Bowyer* made such advances in literature, as reflected the highest credit both upon himself and his preceptor; for whose memory, to his latest years, he entertained the sincerest respect; and to whose family he always remained an useful friend.
 10 The attachment indeed was mutual.

'One instance of the good schoolmaster's benevolence, which made an indelible impression on the mind of his pupil, appeared in the following letter:

Headley, Feb. 6, 1712-3.

15 MY GOOD FRIEND,

I heard of the sad calamity, it has pleased God to try you with [a fire which destroyed the premises and stock of the elder *Wm. Bowyer* on the night of 29-30 *Jan.* 1712-3], last *Monday*; but concealed it from your
 20 son* till I had the account from yourself, and then broke it to him as gently as I could. He could not forbear shedding some tears; but that was no more than some of your friends here had done for you before; and it would be some comfort to them if their sharing in it
 25 might lessen your grief. We have in *Job* a noble example of patience and resignation under even a severer trial than this of yours; for, God be praised! though you have lost

* 'This circumstance *Mr. Bowyer* used frequently to mention with the highest gratitude: as he did another in which the same delicacy was shewn to him. When the brief [for a public collection, by which *Bowyer* received nearly £1400; other collections were made; e.g. *Cambridge* university gave £40 (*Nichols ibid.* 60, 63)] was to be read in *Headley* church, *Mr. Bonwicke* contrived that he should be kept at home, without assigning the reason for it. The writer of these memoirs accompanied *Mr. Bowyer* to that village in 1774, when he, with great satisfaction, repeated the above and many other particulars of his younger years.'

a worthy friend,* your children are alive, and one† of them providentially disposed of a little before, the news of which proved a happy mixture in your melancholy letter; and though you began with it, I made it the close of my narrative to your son. And when we have seen the 5
end of the Lord, as St. *James* expresses it, we shall find that he is *very pitiful and of tender mercy*, as he was to his servant *Job*, whose losses in the end were abundantly repaired; and since he is still the same God, if our behaviour be conformable, we may humbly hope for the 10
 like treatment. As an earnest of which, I must tell you, that he has already put it into the heart of a certain person, upon hearing of your great loss, to pay the whole charges of your son's board etc. for one year; the person desires to be nameless,‡ that the thanks may be returned 15
 to God only. My wife, who truly condoles with you, gives her service to yourself and Mrs. *Bowyer*, to whom pray give mine also, and to my good friend Mr. *Ross*; our service likewise (with hearty wishes of much joy notwithstanding this melancholy beginning) to the new- 20
 married gentlewoman. Your son speaks for himself in the enclosed, which he just now brought to, Sir,

Your condoling friend and faithful servant,

AMBR. BONWICKE.'

Nichols, Lit. Anecd. i 249: 'On the death of Mr. 25
Bonwicke, his grateful scholar [*Wm. Bowyer*] had an opportunity of requiting in some measure the obligations he had received, by officiating for a time in the capacity of a schoolmaster, for the benefit of the family.'

In 1763 *Bowyer* wrote to *Wm. Warburton* (*ibid.* ii 30

* [*Charles Cock* 'passé par feu au ciel, âgé 76' as was said on the mourning ring (*Nichols*, 59)].

+ A dau. married in Dec. 1712 to *James Bettenham*, a thriving printer.

† 'It may be unnecessary to mention, that this friend was Mr. *Bonwicke* himself.'

390): 'May I be excused in mentioning that I lent or gave you my old master *Bonwicke's* ms. sermon on the text of *Job* xix. 25.'

Miscellaneous tracts by the late William Bowyer, 5 printer, F.S.A. and several of his learned friends... Collected... by John Nichols. Lond. 1785. 4to. contains 'letters from Mr. *Ambrose Bonwicke* to his father; transcribed by his grateful scholar *W. Bowyer*;' * 1 (597, 598): 'e museo meo *Ioannensi*, Oct. 9, 1669.' Am greatly 10 pleased with *Oxford*. You must not expect *Ciceronian* elegance from me. 'Vix possum non effutire quidditates, entitates, formalitates, et id genus barbariem.' My tutor *Dickenson* 'praeclarissimus deque philosophia optime meritus,' returns your good wishes, 'cuius auspiciis nullus 15 dubito quin ambages logicas et *Aristotelis* labyrinthos tandem veluti filo ductus penitus exquiram.' My respects to *Geo. Freeman*† and *Ambr. Brown*‡ 'susceptoribus meis longe colendissimis.' ‡ (ibid. 598): 'e coll. *Ioan. pridae Circumcisionis* 1669.' The good wishes of the 20 season: 'eo in loco sunt res meae, ut ni protinus ad manum sit pensio trimestris, possim coram latrone cantare.' He also condoles with the family, a *Surrey* family, of

* Extracts from these, and from *Bonwicke's* latin verses, are printed in *Wilson's Merchant Taylors'* 803—814.

† Of *Betchworth* in *Surrey*, son of Sir *Ra. Freeman*, master of the mint to *James I.* He died in 1678 (*Nichols, Lit. Anecd.* viii 358, who gives there from *Rawlinson's* ms. *hist. of St. John Bapt. coll. Oxon.* an. 1669, as does *Wilson* p. 970, the following): '*Ambrosius Bonwicke*, archididascalus scholae *Mercatorum Scissorum Londinensium*, munere functus est non sine laude, sed bonae conscientiae ergo amotus 1690, obiit apud *Hadley* com. *Surriensi* 20 Octob. 1722. In usum amicorum post mortem schedam volentem suis sumptibus imprimi fecit *Gulielmus Bowyer*, non ita pridem *Ioannensis Cantabrigiae* pensionarius, posteaque typographus: "To the memory of the truly pious Sir *George Freeman*, knight of the bath, his ever honoured god-father." 7 stanzas fol. sine anni aera.'

‡ Perhaps the Sir *A. B.* who subscribed £20 to the new buildings at *Yenus* college in 1637 (*Cooper's Memorials* 1 384; *Shermanni hist. coll. Jes.* 32).

a sometime secretary of state: 'Quam officiose meo nomine salutabis familiam illam semper colendissimam, cui quondam heu! praeuit vir amplissimus D. *Edvardus Nicholas*; cuius etsi mortui apud me numquam intermoritura est memoria.' Mr. *Brasier** B.D. of our college 5
 'te plurimum salvere iussit, ut et contubernales mei.' 3 (*ibid.* 599): '*Oxon. Feb. 3, 1669-70.*' 'Gratae profecto (Reverende Domine) fuerunt litterae tuae, gratissimi vero nummi, quos nudiustertius abs tabellario accepi.' You tell strange news of the flirtations of my sometime friend 10
Griffith. 'Vestes nostrae undique fatentur vetustatem et subter togam gestiunt latere, lucem aversantes ne suam indicarent raritatem, nec diutius multo dominum tegent, cum ipsae dudum nudae fuerunt. Facile locum cedent successoribus, si modo mittas quae succedant, verumtamen 15
 eatenus evigilabunt. Tutor noster una cum D. *Meryfield*† iun. tibi salutem plurimam.' 4 (*ibid.* 599, 600): 'ex aedibus *Ioan. Aug.* 18, 1670.' Thanks for criticisms on the style of my last. 'Bibliotheca *Ioannensi* donatus sum ideoque *M. Strerii* [?] data copia.' I beg you to 20
 send '*Famiani Stradae prolusiones academicae et Tacitum* cum observationibus *Boxhorni, Amstelodami* impressum 1661.' I wrote long ago to brother *Henry* with your commissions. 'D. D. *Smitheus*‡ et *Rhodes*§ tuam salutem iterum remunerantur.' Pray continue your criticisms; 25
 the severer they are, the more welcome. *Meryfield* sen. and jun. and *Rhodes* suppose that the oath which you forgot is 'non promovere indignos aut retardare dignos.' 5 (*ibid.* 600): '*Sept. 1, 1670.*' I gave Mr. *Smith* your message about the living, he does not think it worth 30

* *Jo. B.* See *Peshall's Oxford* 216.

† *Geo. M.* elected to *St. John's* June 1656 (*Wilson* 322, 1197): *M.A.* 5 May 1663, B.D. 6 May 1669. His elder brother was elected 11 June 1651, B.D. 29 Nov. 1664 (*ibid.* 315, 1196).

‡ Perhaps *Jos. S.* of *St. John's* B.A. 3 Febr. 1664, M.A. 14 Mar. 1667, B.D. 18 July 1674.

§ *John R.* of *St. John's* B.C.L. 31 Oct. 1670.

while to be a candidate for it. I would have informed Mr. Baylie* also of it, if he were not away from college. 'Pridem est cum ad carissimum praeceptorem D.D. Good† litteras vel importunas dedisse constitui, etsi illis
 5 quia importunis saepius malis avibus inceptis supersedendum censui; nunc vero cum de fraterculis habeo quod scribam, epistolum huc usque libenter detentum libentius brevi demittam, ut de eadem fidelia duos parietes (quod aiunt) possim dealbare.' Pray add Appuleius to the
 10 books already named. 6 (*ibid.* 601): 'in museo nostro, vigiliis D. Thomae, vigilans scripsi 1670.' The commemoration in honour of the prince of Orange has already been described to you by Mr. Warren.‡ One thing alone, more welcome, 'absit verbo invidia,' even
 15 than a royal presence, was wanting to grace the ceremony: 'te inter ceteros istos nobiles toga ostro perfusa vestitum sedisse et S.S.T. doctorem evasisse. Quanta iniuria non datur esse. Nullibi doleo (Deo favente) nec caput nec calcem, nisi togam dolere possim, siquidem mea in-
 20 firmissima est.' 7 (*ibid.* 601-2): 'ex aedibus Ioan. x. cal. Iunii, 1671.' I have nothing to write about, except my habitual poverty. I ought rather to apply to my mother: 'cum non tam librorum inopia laboro, quam indusiorum et id genus vestium effeminatarum.' 8 (*ibid.*
 25 602): 'Oxon. XVI cal. Nov. 1671.' I wrote on the 6th of the month, enclosing a paper book for Mr. Guest;§ but have received no reply from either. 'In istis ad te (quod plerumque fit) nummulos aliquos petii quibus admodum opus est in auditorio hoc nostro.' 9 (*ibid.*) to
 30 his father at Michaelham: 'Oxon. ipsis cal. Febr. 1671-2.'

* Three of the name were of St. John's at this time; probably Simon is meant, B.A. 8 May 1666, M.A. 26 Mar. 1670.

† John G. master of Merchant Taylors', for whom see the indices to Wood-Bliss F.O. and A.O. and to Wilson.

‡ R. W. of St. John's B.C.L. 16 Apr. 1670, D.C.L. 6 July 1676.

§ John G. elected to St. John's 11 June 1665 (Wilson, 344, 1198); M.A. 22 Mar. 1672-3.

I have not received the promised sums of money, though I have diligently inquired of both postmen. I waited several days in suspense and have not received so much as a line. 'Mittas, obsecro, quam citissime aliquid saltem vel argenteum vel papyraceum, etsi prius malim. . . 5
 Algentes digiti plura nolunt.' 10 (*ibid.* 602-3): 'ex aedib. *Ioann.* 19 cal. *Febr.* 1671-2.' Yesterday night *Richard Warren* shewed me your letter. The vice-chancellor yesterday renewed his order for paying battels at this season 'de batellis (ut cum nostratibus barbare 10 loquar) hac ipsa anni tempestate solvendis.' 11 (*ibid.* 603): '*Oxon.* 7 idus *Martias* 1671-2.' To be true to my wont 'pecuniolam aliquam emendico; tenemur enim omnes scholares sub baccalaureo aliquo in hac *Quadragesima* determinante, bis pro forma respondere; hoc 15 autem fieri nequit absque triginta solidis vel minimum viginti. Semel iam respondi, quapropter decem solidos ab amico mutuo accepi, ea lege ut quam citissime solverem. Mittas igitur, obsecro, viginti saltem, utinam triginta, ne diutius sim in ullo aere praeterquam tuo.' 12 (*ibid.* 20 603-4): '*Oxon.* 6 cal. *Apr.* 1672.' The postman gave me the last money from you on *Monday*. Dr. *Levins** sends you a hearty greeting. Mr. *Rhodes*† is from home, taking the chancellor's duty at *Rochester*. 13 (*ibid.* 604): '*Oxon.* 4 cal. *Maias* 1672.' I wrote to you about the 25 10th of *April*, begging for some money on account of my exercises; but received not a syllable in reply. I asked brother *John* to act as a second letter; still nothing came. 'Examen magistrorum iam subii pecunia mutuo accepta. Aliud exercitium die crastino praestaturus sum, responsurus 30 scil. pro forma in *Parviso*‡ (ut loquuntur); adhuc nescio

* *Ri. L.* M.D. afterwards president. See index to *Wilson*.

† *Jo. R.* B.C.L.

‡ *Parvis* fr. 'a church-porch' from *paradisus*, used in medieval latin in the same sense (*Dies, etymol. Wörterb.* ed. 2, 1861, 384). *Ducange* s. v. *Paradisus*, cites *Matt. Par.* an. 1250: 'unde pro illa substantiola persolvenda cogeatur ille pauperculus, multis diebus

quid faciam. Spero tamen ut aliquis ex amicis pecuniam accommodavit,* quod certe non alio pacto faciat, quam ut citissime solvam. Postremis etiam tutoris minerval cum anicularum stipendiis petii, et nummos pro batellis
 5 solvendis; pro exercitiis praestitis et praestandis et nomine ubique liberando tribus ad minimum minis mihi usus est.'
 14 (*ibid.* 610-1): to his father at Mickleham. 'Pridie calendas Octobris 1672.' To shew my gratitude for your forgiveness I send english *Pindarics* on Mickleham and its
 10 patron saint. 'Quod de angelis tamquam de corporeis quibusdam substantiis locutus sim, licentiae poeticae tribuas.' 'Institutum meum secutus iam *Prudentii cathe-*

scholas exercens, venditis in *Parvisio* libellis, vitam famelicam et Codrinam protelare'; and *Fortescut. de laud. leg. angl.* c. 51: 'sed placitantes tunc se divertunt ad Parvisum et alibi consulentes cum servientibus ad legem.' See *Chaucer* prol. 311-2, 'A sergeant of the lawe ware and wise, that often hadde yben at the parvis.' *Halliwel* quotes *Mind, Will, and Understanding*, p. 8: 'And at the parvyse I wyll be At Powlys betweyn ij. and iij.' *Wood-Gutch, Hist. and ant.* II 727-8: 'Some have thought that *schola parvis*, or answering in *Parvisiis*, cometh from the french, because that anciently those that did that exercise performed it 'in parvis, i. e. in area,' in a court or court-yard, they being unworthy because of their inferiority to enter the schools of arts. But that derivation I suppose cannot by any means take place, because other faculties beneath them had schools appointed for them, and were never forced to do their exercise in the open air without any shelter. But in my opinion the true meaning comes from those inferior disputations that are performed by the juniors, namely 'generalls,' which to this day are called and written *disputationes in parvisiis*. For in the morning were anciently as now the answering of 'quodlibets,' that is the proposing of questions in philosophy and other arts by certain masters to him or them that intend to commence master of arts, and such as are called the great exercises. In the evening were the *exercitia parva*, sometimes corruptly called *parvisiaria*, taken out of the '*parva logicalia*.' *Wood* also cites *Selden's* account of *Parvis*: 'it signifies an afternoon's exercise or moot to the instruction of young students, bearing the same name originally (I ghesse) with the *parvisiae* in *Oxford*, as they call their sitting 'generalls' in the schools in the afternoon.'

* *Sic* in printed edition; *Bonwicke* probably wrote *accommodavit*.

merinon singulis paene diebus volvo.' A business postscript reminds his father by the date of the quarter's bills. 'Postridie sancti *Michaelis* 1672.' I hope you remember your promise of a more liberal quarterly allowance; it will be very welcome this *Michaelmas*. 15 (*ibid.* 611): 5 to his father at *Mickleham*. 'Ex aedib. *Ioan.* Octob. 26, 1672.' Two letters have brought no reply. I will try once more to draw from you, if not silver coin, at least golden words. My letters will lay siege to your silence, and come back laden with spoils; or you may keep them 10 as hostages, 'ac e tua gente ad me aliquas invicem cures mittendas, at pecunia oneratas, quinquaginta circiter solidis, stipendio illo quod convenit.' 16 (*ibid.* 604-5): to his friend *John Griffith** at *London*. '*Oxonii*, 4 calend. *Novembris* 1672.' You are false to your word, and force 15 me to challenge you to the combat of letters. 'Livius ille tuus etiam nobis in manibus est, nondum autem vel duos libros totos perlegi: te tamen praeceuntem sequar quamvis non passibus aequis.' 17 (*ibid.* 605). Same to his father '*Oxonii*, 4 nonas *Novembris*, 1672.' I received 20 your letters yesterday, the money to-day, 'utraque pergratissima.' As to your question about the account, I should be glad to believe that you intended the first quarterly stipend to last till *Michaelmas*, when you only† gave me 30s. at my departure, of which the half was 25 spent before I reached *Oxford*. 'Legibus autem tuis posthac iis arithmetices magis subserviam: quamvis exlex illa necessitas nullas omnino agnoscat.' Observations on your criticisms upon certain *Pindaric* verses of mine. 18 (*ibid.* 605-6): to *John Griffith* at *London*, '*Oxonii*, aedib. 30 *Ioannensib.* nonis *Novembris*, propter coniurationem illam sulphuream dudum famosam, 1672.' On the sotadic verse '*Roma* tibi subito motibus ibit amor.' I have laid aside *Livy*, the father of history, for a while, till his turn comes

* Probably *John G. of New B.A.* 21 *June* 1670. *Ch. Ch. M.A.* 4 *July* 1674.

† Reading 'cum nihil nisi' for 'cum nisi.'

according to the course laid down by *Alstadius*. I shall begin with the writers on universal history; with *Raleigh*, if he had not written in english. Then *Chuverius*, *Plavius*, *Boxhornius*; history after *Christ* and the like; I shall
 5 then descend to particular histories, and in particular, sacred history; then political, natural etc. 19 (*ibid.* 606-7): to his father at *Mickleham*. 'Ex aedibus *Iohannis*, nonis *Ianuarii*, 1672-3.' Prayers for the new year. Our president* has been elected bp. of *Bath* and
 10 *Wells*, and will be consecrated next month at *Lambeth*; where you may see him and hear our Mr. *Bernard*† preach, who (as is reported) has been presented to a living in your county of *Surrey*, not very far from *Croydon*. Dr. *Levins* will succeed as president by an
 15 almost unanimous vote; therefore, if occasion offers, attach him to you and me by some means or other; though I nothing doubt, but he is already greatly attached

* *Pet. Mews*, on whom see beside the indices to *Wood*, *Wilson*, the calendars of state papers and the catalogue of the *Tanner* MSS. *Brydges*, *Restitut.* i 160; *Cassan's bishops of B. and W.*; *D'Oyley's Sancroft*, ed. i, ii 144 seq. (he was a friend of *Henry Wharton's*); *Todd's Deans of Canterb.* 151 n. w; *Calamy Acc.* 601-2; *Atterbury's corresp.* iii 210. He was nicknamed *Patch* (*North's Lives of the Norths*, 1826, i 241).

† *Edw. B.* of *St. John's*, proctor 1667, rector of *Cheam* and *Brightwell*, *Savilian* prof. 1678. See *Wood* and *Wilson* and *Tanner* MSS.; *Bentley's Correspondence* 6-32, 35-38, 721-2, 724; *Calamy's Own Times* i 222-3, 280-1; he was a friend of *Prideaux* (*P.'s Life* 14); cf. prefaces to *Tho. Smith's Vitae* ix, x; and to the *Catal. MSS. Angl.* His books were sold by *Millington* 25 Oct. 1697 (a copy of the catal. in *St. John's, Cambr.*). He has latin verses before *Creech's Lucretius* and helped *Almeloveen* in his ed. of *Casauboni epist.* His *De ponderibus* here and there criticises *Cumberland's Essay towards the recovery of Jewish weights and measures*; and the bp. (*Life*, p. xxvii) made some preparations towards a reply. His letter on the discovery of the pendulum is cited by *Andres*, *Dell' orig. e progr. d'ogni letter.* i 248. *Colomesii Opusc.* 614: '*Josephum Oxonii nunc edit E. Bernardus*, de quo nihil tam magnificum dixero, quin id virtus eius superet.' See his article in *Biogr. Brit.*

to both of us. The time is close at hand for my bachelor's degree, which must be bought (so to say) at such a cost, that I know not whether it has brought with it more joy or pain and annoyance. For who would gladly mount that step, which he cannot approach without lowering 5 in a manner his parents? Whoever makes poor, lowers; but this I must do in taking from a very slender store £10, which are necessary. For the purchase of cap and gown, and some larger expenses, (as Sir *Gibbons** of our's, who has tried it, assures me) £10 barely suffice. 10 I should be glad to have the money in hand, 'modo nemini vestratum (quod vix sperare possum) tanta summa invisa foret: mallet enim humi semper iacere, quam assurgere ut melius livore petar. Cures, obsecro, ut haec summa sit ultima a vobis petenda, quod facies, si locum 15 aliquem investigas, ubi peregriner, donec ad magistratum artium, ac ideo ad statum meliorem in collegio revertar. D. *Dickensonus*† salutem tibi precatur.' 20 (*ibid.* 607-8):

* *Wm. G.* of *St. John's B.A.* 2 May 1672; *M.A.* 18 Mar. 1675; *M.B.* 10 July 1679; *M.D.* 9 May 1683. He raised a marble monument to his father *John G.* (ob. 1693 aet. 76) on the e. wall of *S. Mary's, Warwick*, n. of the chancel gate. *Amhurst's Terrae filius*, Lond. 1726, 276-7: 'Dr. *Gibbons* the famous physician, and formerly fellow of this college, gave the perpetual advowson of the rectory of *Beverly* in *Yorkshire*. It is expected that the same worthy person, having no children, will prove a greater benefactor when he dies.' There is a copy of latin elegiacs by him in *Bowyer's misc. tracts* 617. He gave £40 to *St. Giles' parish, Oxford*, the interest to be distributed to the poor (*Peshall's Oxford* 219). There is a portrait of him in the college, in his doctor's robes, presented by his wife *Elisabeth* in 1729 (*Wood-Gutch, colleges and halls*, 530). See Dr. *Wm. Munk, Roll of Coll. of Phys.* Lond. 1861, 1 449-452, and for both him and *Levins* cf. the indices to *Wood-Bliss* and *Wilson*. *Levins* was greek prof. and canon of *Wells*; administration was granted of his estate 29 Oct. 1698; he died 3 Mar. 1697-8, aet. 73, and lies buried in *St. John's* chapel, on the s. of the altar. The inscription (printed in *Wood-Gutch, colleges and halls*, 559) was set up by his brother Sir *Creswell*, sometime attorney general (*Is. Milles' Life*, 90, 91).

† *Brian D.* vic. *St. Giles, Oxf.* 1671 (*Peshall* 216).

- to bp. *Mews*. I find it hard to climb the lowest step of advancement without your aid, you have nimbly mounted the whole ladder. 'Utinam eo altitudinis tandem aliquando ipse progrediar unde pedes tuos humiliter exosculer; 5 paternitati enim tuae obsequium illud (praefiscine autem loquor) et D. *Petri* cathedra maiori iure debentur, quam senecioni illi, cuius alter saltem pes iam pridem a *Charontis* peculio fuerit: nisi pedes illius eo nomine exosculandi sunt quo cineres et reliquiae defunctorum....
- 10 Ante decessum autem obsecro, famulum tuum fidelissimum emancipes, et pileo (quod solent) dones.' 21 (*ibid.* 608-9) to his old master *John Goad*.* 'E coll. D. *Joan. Oxon.* 4 idus *Februarii*, 1673-4.' I have abstained from writing, because my letters would be little better than the exercises 15 of a schoolboy, and of them you are surfeited. 'Quae cum ita sint, videar forsitan commodo tuo pariter ac nostro consuluisset, si a te impetravero, ut a *Beniamine* fratre et nugis eius quotidianis te ipsum liberares; id e re tua fuerit; utque ad collegium nostrum eum mittendum 20 curares; hoc e mea fratrisque nostri, patris autem praesertim, qui liberos suos aegre alit, adeoque academiam filiis suis toto animo exoptat. Tantus est illius in te amor, quantus fratrum solet esse, aut si quis maior uspiam sit aut vehementior: nec dubito quin amore amori 25 respondeas, ea est tua humanitas omnibus perspecta, mihi autem imprimis, qui meam humanitatem (mea autem culpa perexiguam eam esse agnosco, quamvis aliqua sit, id agnoscere) tibi soli totam debeo. Te id quod exoptamus posse crederem: quippe qui fratrem ad studia 30 excitare ac iuxta meritum vel (si id pueri indigentia et tua erga eum benevolentia postulet) supra meritum gradum ei assignare possis: nisi probe scirem te id quod possis in re nostra velle. Sunt forsitan aliqui e discipulis tuis qui collegio huic adscisci merito suo plus quam frater

* See the indices to *Wilson* and *Wood*.

† In printed copy *iusta*, by mistake.

debeant, exoptent autem minus ac minus indigeant. Tu, quod visum fuerit, facias; non potes nobis non gratum facere; cum aut ad collegium *Benjaminem* mittas necesse est, aut tutelae tuae academiam contra optatissimae reserves.' 22 (*ibid.* 609): to Dr. *John Goad*, 'praeceptor etiam nunc suo,' at London. '*Oxonii*, pridie idus *Martii*, anno 1673-4.' Your letter has removed all my alarm. I cannot expect an answer to every letter, knowing how well you bestow the few hours of leisure which school duties leave you. 'Quam te caelis tuis et astro- 10 nomicis recreare ac animum scholasticum defatigatum studiis severioribus reficere soleas, haud sumus ignari.' As to *Benjamin*, I have said that whatever course you take with him, will content us; you aptly liken your pupils to birds; 'feliciores esse videntur, si felicitatem norint 15 suam, qui cavea inclusi cibis praeparatis vescuntur, quam qui libertatem nescio quam sibi fingentes, perrupto ostiolo avolant, et multo cum labore et periculo per silvas et avia vagabundi tenuem sibi victum conquirunt. Vale et *Ambrosium* tuum amare persevera.' 23 (*ibid.* 610): 20 'ornatissimo viro D. *Rudstat*.* Our grief rejects every

* *Tobias Rustat*, for whose benefactions (amounting to nearly £12,000 in his life-time) see *Peck's Desid. cur.* xiv 9 p. 553 (ed. 2) *ibid.* 50; for that to *Cambr.* library ms. *Ashmole*. 865 472-477; 1137 110; for his benefaction to *St. John's Oxf.* *ibid.* 865 468, 471. See also *ibid.* 863 344-6; *Evelyn's diary* 24 July 1680; *Duport's musae subsec.* 176; *Gent. Mag.* LXVII 86 b; ms. *Baker* XXV 248, 251-2. XXXVI 207-8. XXXVIII 215. XLI 218. XLII 136; *Peck's historical pieces* n. 27 p. 83 (after his *Cromwell*); *Trusts, statutes and directions affecting the professorships, scholarships and prizes and other emoluments of the university.* *Cambr.* 1857, 219-221: 'the instrument and declaration of Mr. *Tobias Rustat*, to what purpose he gave the sum of £1000 to the university.' The *memoirs of Tobias Rustat ... by William Hewett*, *Lond.* 1849, is an uncritical and very imperfect compilation, but it illustrates *Bonwicke's* letter in the text. The *Rustat* B.A. scholars at *Jesus* are directed (57-8) to make latin orations on 5 Nov., 30 Jan., 29 May, and on the day of the accession of the reigning king. The £1000 given 14 Dec. 1665 to *St. John's Oxf.*, was to be expended in land producing £50 a year, which sum

- ornament; like a mourner it walks with dishevelled hair: 'calamistris abiectis.' 24 (*ibid.* 611-2) to his father. [No date, but the contents make it probable that it is rightly placed last.] I am overjoyed with your letter on
- 5 many accounts: 'qua nuntiae pecuniae adventurae et patruelis recens nati; qua monitrices; qua denique cristagentili obsignatae fuerint. Nihil in his insipidum, nihil amarum gustavi, praeter maternas lacrimulas. Hae gaudia nostra temperaverunt, ne supra modum fierent: quis enim,
- 10 precor, posset non affligi, non deici, cum dignosceret se matri indulgentissimae causam extitisse non unci doloris, nec semel tantum lacrimandi? quasi indies cum aetate filiorum curae succrescerent, nec iam viri victum absque ope parentum quaeriræmus: in hoc unico mandatis tuis
- 15 paene non obtemperarem. Di boni avertant ut in aere etiam fratrum sim, qui vel tantillo parentum numquam ero solvendo. Adultus ego potius abiciendus sum quam teneriores illi: obnixè igitur rogo ut nihil posthac e fratrum aut sororum peculio mihi prodigo insumas; satius enim
- 20 est carere quam lacrimis affluere: frustra autem expectas.

is now paid by *Cambr.* university out of the *Ovington* estate. The dean of divinity was to receive 40s. yearly for a lecture in the college hall on 30 *Jan.*, 'on which day the king was beheaded, to the amazement of all the world, by some of his subjects.' No more worthy recipient, either for character, need, ability, or sympathy with the founder's creed, could be found than *Bonwicke* for the next item: 'to one, whether fellow or scholar, that speaks a speech before supper on 30 *January*, declaring the barbarous cruelty of that unparalleled parricide... 10s.' 'An original ms. (now in the possession of *Tobias Rustat Hemsted* esq.) which contains the substance of one of these orations spoken in the time of *Charles II.* is thus entitled: "Ornatissimo clarissimoque viro D. *Tobiae Rustat* hanc de *Caroli* primi martyrio orationem in aula collegii divi *Ioannis Bapt. Oxon.* 30mo *Iannarii* habitam humillime d. d. d. *Ambrosius Bonwick*"' (65-67). Cf. *Wood-Gutch, Colleges and halls* 542. *Rustat's* epitaph is in *ms. Baker* vi 60 = B 61; thence in *Le Neve; Monum. Angl.* (1680-99) 148-9: *Blomefield, collectan. Cantabr.* 143; also in *Hewett* 86-7. He lies in the chapel of *Jesus* college, where he has a monument of white marble.

ut *Oxonii* sim *Cantabrigiensis*, aut hodie vivam ut olim vixerunt: iubeas igitur ut alio transeam, et victum (quod frater *Iohannes* facit) per me quaeritem; nolim nempe doctus fieri fratrum *Beniaminis* et *Iacobi* dispendio. Quinquaginta solidos a fratre accepi 5to nonas huiusce mensis, quorum quadraginta et quod excurrit expendi; nondum tamen integrum nomen liberavi.'

Then follow various copies of latin verses, which are not always even correct: 1 (*ibid.* 622): elegiacs to *Pet. Mews* vicechancellor in 1669, 1670, 1672 on the return of 10 spring. 2 (*ibid.* 613): elegiacs on the death of *John Asgill*, fellow of St. *John's*.* 3 (*ibid.* 614): an eclogue in hexameters congratulating *William Levinz* on his election as president. 4 (*ibid.* 615): 'angelus *Gabriel* annuntiat nativitatem D. *Iohannis*.' Hexameters. 5 (*ibid.* 15 615-6): 'Visitatio B. *Mariae*.' Hendecasyllables. 6 (*ibid.* 616): 'in obitum ducissae *Eboracensis*,' who died 31 *Mar.* 1671. Elegiacs. 7 (*ibid.* 617-8): 'in coniurationem sulphuream.' Iambics. 8 (*ibid.* 618): 'in obitum serenissimae *Mariae* reginae,' on the death of the queen 20 mother, who died 10 *Aug.* 1669. Two copies of elegiacs. 9 (*ibid.* 619): 'in obitum illustrissimi ducis *Albemarle*,' who died 1670. Elegiacs. A latin copy of verses by *Ambrose Bonwicke*, B.D. is in the *Oxford* collection on the death of *Charles II.* 1685 (*Wilson, Merchant Taylors*, 25 970).

Then follow (*Bowyer, ibid.* 620-654) 'Letters between Mr. *Ambrose Bonwicke* and *Richard Blechynden*,† B.D.

* Elected to St. *John's* 1657 (*Wilson's Merch. Taylors* 322, 1157). B.A. 30 *Apr.* 1661. M.A. 18 *Apr.* 1665.

† Elected to St. *John's* 11 *June* 1665 (*Wilson's Merch. Taylors* 344, 1198). B.A. 27 *May* 1669. M.A. 22 *Mar.* 1672. B.D. 5 *June* 1679. He was one of four nominated to succeed *Goad* as master of *Merchant Taylors* in 1681 (*ibid.* 381); prebendary of *Peterborough* 11 *Febr.* 1685-6 (*ibid.* 837); he held the college living of *Crick, Northants*, where he was buried 30 *Oct.* 1697 (*ibid.* 187, 378, from *Bridges* 1 561). *Rawlinson* (in *Wilson* 378) adds: 'He has written "Two useful cases resolved. 1. Whether a certainty of being in

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of St. *John's* college, *Oxford*, concerning the oaths.' 1
(*ibid.* 620-1): *Blechynden* to *Bonwicke*. 8 Aug. 1691. 'I am
heartily sorry for the Merchant Taylors rigorous proceeding
against you. The letter of the statute does not reach you,
5 schoolmasters being not particularly mentioned. . . But it
is unaccountable to me, that any honest man should refuse
the oaths out of conscience: out of generosity and honour
they might, struggling for their deposed prince, provided
his restauration were for the public good.' 'The bishop
10 elect of *Bath* and *Wells* [*Ri. Kidder*] has often declared
for me a kindness for you, and perhaps can do you the
greatest kindness among your adversaries. Dr. [*John*]
Rudston will be buried on *Thursday* next at *St. Alban's*
[in *St. Peter's*]. He died of a fever here in the college
15 on *Wednesday* last [5 Aug. act. 35]. Mr. *Tothill* has
desired a recommendation to succeed you.' 2 (*ibid.* 622).
Bonwicke in reply. 11 Aug. 'I suppose . . . that king *James*
had a right to my allegiance, and that secured by an
oath; and unless he has given away this right or forfeited
20 it, it is still in him. Now to me it does not appear that
he has done either, therefore I dare not give it to another,
which . . . is the design of the new oaths . . . I ought not
to have entered into the obligation, if I had not designed
to have kept it.' 3 (*ibid.* 622-7). *Blechynden* in reply. 15
25 Aug. 'He that has no longer a right to the government,
has no longer a right to my allegiance . . . King *James* has

a state of salvation be attainable? 2. What is the rule by which this
certainty is to be obtained? *London* 1698." 4to. published after his
death.

'A copy of a former edition printed at *London* for *Henry*
Bonwicke in *Paul's* churchyard, 1685, is in the *Bodleian* library,
with marginal notes in the hand-writing of bishop *Barlow*, who
judged many things in it erroneous, and, to a doubting person who
should rely upon it, pernicious.' He preached the consecration
sermon of bp. *Thomas White* at *Lambeth* 25 Oct. 1685 (*Wood-Bliss*,
Fasti 11 392). For another of both names, the last principal of
Gloucester hall, first provost of *Worc.* coll., preb. *Glouc.*, vic. of *Fairford*
Baginbun and *Newnham Courtney*, see *Wilson* 383-4, 1201.

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shewn, that he neither has the qualifications for government, nor for this of the *English* . . . A full possession of the power, especially when recognised by the grantees and main body of the people, gives him that has it a title to the obedience and fidelity (or, if you will, allegiance) 5 of all within his territories ; at least that they are guilty of no sin that promise fidelity to him.' 4 (*ibid.* 628-631). *Bonwicke* in reply. 20 Aug. 'I should be glad to find my friends and relations (whom I have so great a concern for) are in the right, and that it is prejudice in me has blinded 10 me so long. Though I suppose it would be perjury in me to quit that oath that I still think obligatory, yet I have a very charitable opinion of those that have taken the new one, and suppose that conscience has been as much their guide in taking it, as it has been mine in 15 refusing it I suppose a man may be dispossessed of a legal right no otherwise than by law I am to consider how I am to behave myself under a king that has possession and not right. The execution of those laws that protect me are [*sic*] in his hands ; I will give 20 him all the obedience that is necessary for that purpose . . But to take an oath of allegiance to the king *de facto*, certainly cancels my oath of allegiance to the former . . . If it were barely submitting to him in power, I suppose we should have no great dispute . . . I remember in the 25 charter put out by Dr. *Burnet* (for you must know I read all the books I could on that side, with the same design I now dispute with you, and I think not one of the other, as you may perceive). ' 5 (*ibid.* 631-637). *Blechynden* in reply. 25 Aug. 'Municipal laws are not the sole measure of 30 right and wrong. There is a superior law of right reason, which respects the common good of mankind, which gave beginning to all civil societies You say treason against the king *de facto* is not treason *de iure* ; hereby you must mean according to equity and right reason ; for 35 treason against a king *de facto* is the only treason by the
- of the land, if *Coke* and *Hales* may be credited . . .

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- You call for a legal forfeiture ; nothing else, say you, will forfeit a legal right to a crown. But if you please to consult the gentlemen that write politics, who surely are the best guides in this affair, you will find them assign
5 a great many others . . . The assemblies of the grandees and parliaments have near forty times either deposed their prince or waived the next of kin for the good of the community.' He quotes *Grotius, Milton, Edward* the confessor's law, *Bracton, Fleta* etc. 6 (*ibid.* 637-8).
10 *Bonwicke* in reply. 30 Aug. 1691. 'Reason must be our best guide, and she has directed you to take the oaths, as she does me to refuse them. I consider on one side there is only a little temporal concern, and on the other the danger of perjury. . . . For what you urge, that
15 therefore I ought to have no protection from king *William*, I must be contented ; but I think that it is the law that protects us both. At present it only deprives us of our livings, and that we submit to. When the laws become more severe, we must shift as well as we can, and if we
20 cannot live in this country, fly to another. . . . A whole nation can as ill dispense with their oaths as a single person.' 7 (*ibid.* 638-9). *Bonwicke* again. 5 Sept. 'I do really take those laws which have been made since king *William's* coming to the crown to be good laws. . . .
25 King *James* has lost thus much by losing possession : he has lost the assistance of his people, for it would be treason and illegal to fight against king *William*, who has now the law on his side.' 8 (*ibid.* 639-646). *Blechynden* in reply. 8 Sept. 'The defence of the society being
30 the sole ground (and measure too) of our obedience and fidelity to our chief governor, it is plain that it is due to him, and to him only, that can and does defend the society. . . . If you will rightly weigh the matter, it is not only a little temporal concern that pleads for your
35 taking the oaths. For (pardon my plain dealing) you are chargeable with disobedience to the powers that be, with depriving your country (for which we are all in a great

measure made) of the good you may do in your present station, or in the ministry; and with the making or strengthening a party against the public establishment, to the great prejudice of church and state; besides the injury to yourself and family, which an honest man ought not to prejudice but upon very good grounds. All this, I say, you are chargeable with, if the taking the oaths be not manifestly sinful. For the danger or fear of its being so is not sufficient to justify the neglect of any duty, and an opposition to a public establishment and the benefits of it.' Quotations from Dr. [afterwards abp. *John*] *Sharp*, bp. *Sanderson*. 'Reason will prefer the good of the community before that of a single man, especially of one already very false to his trust. . . . It is not plain that I am sworn to king *James*; the oath in an equitable interpretation not reaching the present case; nor has king *James* any reason to insist on it as the present circumstances are; nor ought you to oblige me by my oath to hurt my neighbours, or my country, how rigorous soever I might be otherwise to myself. There is a great deal of difference between a private oath relating to my own concerns, of which I am master; and a public, which was made for the good of the public, and therefore ought in no wise to be strained to the prejudice of the same. . . . The affection that men are bred up with towards the memory of king *Charles* the first, and the abhorrence of the parliament of 1641, does extremely prejudice men for kings and against parliaments; but both extremes are to be carefully shunned.' 9 (*ibid.* 646-9). *Bonwicke* in reply. 16 Sept. 1691. The author of *The whole duty of a man* declares that 'the king is accountable to none but God.' *Oxford* by decree of 21 July 1683 'solemnly condemned all those propositions as seditious, impious and heretical etc., repugnant to the holy scriptures, decrees of councils, writings of fathers, the faith and profession of the primitive church etc. by which this revolution is justified. . . . The sons of the church of *England* (by their

general defection) have brought an indelible scandal upon her; and it is not to be wiped off by the constancy of a small party. But yet it is glorious to see an archbishop quitting the honour and profits of his station, rather than
 5 quit the obligation of an oath. . . . Non-resistance upon any pretence whatever is a plain rule that exposes us only to the inconveniencies of tyranny: but if every man must be the judge of the actions of his prince, and quit his allegiance whenever he thinks the coronation oath broken,
 10 there can be no such thing as peace.' 10 (*ibid.* 649-654). 'Fragments of Mr. *Ambrose Bonwicke*, relating to the same controversy.' Many cases cited from English history.

His desire to conceal the authorship of his son's life has been frustrated by the communicative historian of the
 15 literature of our eighteenth century: *Nichols, Lit. Anecd.* 1416-9: 'This little volume was generally ascribed to our worthy printer [*Wm. Bowyer*], though it was in reality the production of *Ambrose's* father, and came into Mr. *Bowyer's* hands as executor to *James Bonwicke*. This assertion is
 20 confirmed by the following letter, addressed by the author to his wife, and found unopened at his death:

[*Undated*].

'MY DEAREST,

'YOU were thinking, quickly after dear
 25 *Ambrose's* death, that an account of his life might be of some benefit to the world. I have here drawn it up as well as I could: if any thing material be omitted, dear *Jemmy*, by your direction, will be able to supply it. He therefore must be let into the secret; and I depend upon
 30 you two, that it shall for ever be a secret to all the world beside, who was the author. He must therefore take the trouble of transcribing it as soon as he comes hither after my death, for which I bequeath him the two inclosed guineas: and if my dear friend Mr. [*Fras.*] *Roper* be
 35 living, I would have that copy be shewed him by *Jemmy*, as of his own motion, and wholly submitted to his judge-

ment to be altered as he shall think fit. I would have my good friend Mr. [Tho.] Browne's consent likewise procured (if it may be) for the publishing his letter in this account. And if Mr. Jackson and Mr. Newton are willing to make any alterations in their verses, pray let it be done 5 before they are published. I hope, my dearest, you will be at the charge of printing it handsomely; and if your bookseller be faithful, it is possible that charge may be made up to you again in a little time. You will, I know, think it proper that the master of the college [Dr. Rob. Jenkin], Mr. Roper, Mr. Baker, and Mr. [Tho.] Verdon, dear Ambrose's special benefactors, should be presented with these better bound than ordinary; and that Femmy should give his tutor one handsomely bound, and distribute about a score among the lads where he thinks they may 15 do most good. I am sorry I must bequeath you both this trouble; but, if by this means one soul may be gained, your reward will be great. However, I hope our good God will graciously accept the honest intention of us all, through the merits of our blessed Saviour Jesus 20 Christ. Amen.'

Nichols, Lit. Anecd. v 118, 119 (also in *Manning and Bray, Surr.* II 661): 'On the south side of the altar at Mickleham, on a black marble, is the following inscription: Hic, eodem sepulchro conditi, iacent par carissimum 25 *Augustinus et Philippa*, liberi natu minimi *Iohannis Bonwicke* S.T.B. et *Dorotheae* uxoris; quorum ille in caelum cursum maturavit festo S. *Iohan.* Bapt. A.D. MDCLXXXIII; haec autem, tam dilecti fratris desiderio contabescens, post quinquennium pridie eiusdem festi in amplexus eius 30 ruebat A.D. MDCLXXXVIII.

'Parce pias animas nimio violare dolore;
non poscit lacrimas ille vel illa tuas.
quin potius gravidis quantus fluat umor ocellis,
in tua, si sapias, crimina totus eat.

'On another marble grave-stone: H.S.E. *Benjamin Bonwicke* LL.B. collegii *S. Iohannis Bapt. Oxon.* socius, et filius *Iohannis Bonwicke*, istis ecclesiae rectoris, ex *Dorothea* coniuge: vir summo ingenio, iudicio pari, at
 5 modestia pene nimia; cuius mores suavissimos omnes, quibus notus erat, iam maxime desiderant; hunc saevus variolarum morbus nobis omnibus praeripuit et Deo suo reddidit, quem semper, quantum humanitas patiatur, religione non querula et muliebri, sed tacita et mascula
 10 coluerat. Abi quisquis es, et scito te pariter mortalem. Obiit a. d. III idus *Decembres* MDCLXXXVII.' Chosen scholar of *St. John's Oxf.* 19 May 1675 (*Wilson's Merchant Taylors'* 366, 1200). B.C.L. 11 May 1681, second under-master of *Merchant Taylors'* 1687 (*ibid.* 1183).

15 *Henry Bonwicke*, brother of the elder *Ambrose*. Two letters from him to *Styve* (2 and 7 Aug. 1705) are printed in *Notes and Queries*, 29 Aug. 1859, 343. *Life and errors of John Dunton*, Lond. 1705, 205: 'Mr. *Bonwick*. I don't think there's an honest man in *London*, or one
 20 that is more ZEALOUS for the church. He served his time with Mr. *Benjamin Took*, and we find all the wit and loyalty of his *INGENIOUS* master exemplified in his life and practice.' MS. *C. C. C. Oxon.* 391 contains a letter from him to *Chr. Wase* on the Horatian metres. *Nichols*,
 25 *Lit. Anecd.* v 119: 'a bookseller in *St. Paul's* church-yard, a man of great piety and probity, who died in 1706.' One *Jas. Bonwicke* occurs B.A. of *Trin. coll. Cambr.* 1680-1.

Nichols *ibid.* 'Counsellor *Bonwicke*, of the *Mickleham* 30 family, and a barrister of the *Middle Temple*, died May 14, 1729.'

Manning and Bray, *Surrey* II 197, speaking of *Kinnersley* manor, *Horley*: 'In 1675 *Kettleby* and *Petty* conveyed to *Benjamin Bonwicke*, who was a captain,
 35 afterwards major, in the trainbands of this county. In 1708 *Bonwicke* settled it on his intended marriage with *Sarah*. . . There was issue of this marriage a son named

Benjamin, who inherited the estate. He was a barrister, resided at *Reygate*, and left two daughters and coheirs; viz. *Sarah*, who married *Charles Mason* (and died aged 97*); and *Mary*, who married *Samuel Duplock*. These parties, with the widow of *Benjamin Bonwicke*, conveyed 5 to Mr. *Richard Ireland* in 1740 and 1765.[†] *Erbridge* manor, *Horley* (*ibid.* 199) 'was settled in 44 *Elizabeth* by *Richard Bonwicke* of *Horley* yeoman on his son *Benjamin Bonwicke* of the *Inner Temple*.'

James Bonwicke, brother of *Ambrose B. jun. Nichols*, 10 *Lit. Anecd.* i 313-320: 'In January 1724-5 Mr. *James Bonwicke*, the younger son of Mr. *Bowyer*'s worthy schoolmaster, † knowing his integrity and friendship, appointed him executor to his will, and bequeathed to him a small cabinet of medals. The same cabinet, somewhat aug- 15 mented, Mr. *Bowyer* afterwards left to his worthy friend and physician the late Dr. *Heberden*, ‡ for whom he had a sincere regard.

'As the circumstances attending the executorship are remarkable, I shall annex, from Mr. *Bowyer*'s handwriting, 20 a copy of the will: "In the name of the Father, and of the Son, and of the Holy Ghost, one God, blessed for ever. I *James Bonwicke*, being now by the blessing of God in good health, do by this my last will and testament dispose of that temporal estate He hath been pleased in 25 much mercy to bless me withal. I have been a miserable sinner, God He knows, and unworthy of the least of those many mercies He has vouchsafed me all my life long; yet

* [In vol. III app. clvii her age at death, 18 Dec. 1801, is given 91; i. e. she was born in 1710 or 1711; two or three years after the date above assigned for her grandfather's marriage.]

† 'The greek "Spicilegium in usum scholae *Felstediensis* sub *S. Lydiat* gymnasiarcho," was printed 1698, 12mo. for *H. Bonwicke* (brother to the schoolmaster) at the *Red Lion*, *St. Paul's* churchyard; and the edition of 1738, for *J.* and *J. Bonwicke*, at the same place and sign.'

‡ "I give to Dr. *William Heberden* my little cabinet of coins." *Mr. Bowyer's will*.

humbly hope for the greatest of all, even the salvation of my poor soul, through the merits of our blessed Redeemer *Jesus Christ*. I give and bequeath to my sisters *Thea* and *Winny*, to each of them the sum of sixty pounds, to
 5 be paid them immediately upon my decease; to my sister *Molly* the like sum, to be disposed to her own private advantage in a small settlement; to my sister *Betty* the sum of twenty pounds at my death, and forty more at the birth of her first child; to my sisters *Henny** the like sum,
 10 to be paid, one moiety at my decease, and the other at the day of marriage, if they marry with the consent of my uncle *James Bonwicke* esq.; to my brother *John* forty pounds, to be paid when he shall have been settled one whole year in some business with the approbation of my uncle; to
 15 my grandmother *Stubbs*, and uncle Mr. *Samuel Stubbs*, and my godson *James Jones*, to each of them twenty pounds; and to Mrs. *Sarah Norton* ten pounds, to be laid out for her private use; I desire also that twenty pounds may be laid out in the building of a monument
 20 for my dear F. and M.; I desire that one hundred pounds may be disposed of to augment two poor livings, particularly where my friends Mr. *B. C.*, Mr. *G. H.*, Mr. *R. M.*, or Mr. *M. B.* may be incumbents; and one other hundred pounds, whose annual product for eight years may be
 25 given to two poor children born in the year of my decease in the parishes of *Mickleham* or *Headley*, and to be nominated by the vicar of *Leatherhead* and the rectors of *Mickleham* and *Headley*; I leave my cabinet of medals to my dear friend Mr. *William Bowyer* junior, to whom
 30 I bequeath all my other goods and chattels whatsoever; I appoint him likewise executor to this my last will and testament."

'On this will were grounded the following cases, drawn up by Mr. *Bowyer*, and answered by two coun-
 35 sellors of considerable eminence.

* [No doubt 'and *Margaret*' should have followed.]

CASE I. *James Bonwicke* having bequeathed above £600 in legacies, by a will of his own hand-writing, though neither dated, signed or sealed; may an estate held in trust for him be sold to make up the amount, or must it go to the heir at law? *Edmund Sawyer* answers 5
8 Mar. 1724 that the estate must go to the heir at law; but as to the personalty, the will is good for that. In his answer to Case II. 10 April 1725, *Sawyer* advises (1) that the same sum to be paid to *Henny* is £60, not £40; (2) that the sixth sister, though possibly it might be the 10 testator's intention to give her the same legacy with the rest, yet has no claim; (3) that brother *John* 'is entitled to the legacy in case he has been one year out of his clerkship, and pursues the business of an attorney when required by his clients;' (4) that the letters F. and M. 15 are not so sufficient an evidence of the testator's intention as to oblige the exor. to lay out £20 in a monument for the testator's father and mother; (5) that the bequest of £100 for the augmentation of two livings is void.

CASE III. gives a good deal of the family history. 20
'*A[mbrose] B[onwicke]* by his last will and testament in writing, gives and devises unto his five daughters the sum of £400 apiece, and unto his wife and two sons *John* and *James* doth (*inter alia*) give and bequeath as follows: viz. "I give and bequeath to my dear wife all that my 25 messuage, or tenement and farm, of all those lands . . . known by the . . . names of *Burford* and *Boxland*, situate . . . in the parish of *Mickleham* . . . , and all other my freehold messuages, lands, tenements . . . within the said parish, . . . to hold during her natural life, if she continues 30 a widow so long; and upon her decease or marriage, to my son *James* and his heirs, he paying within six months after he comes to the possession of the said estate £200 to his brother my son *John*."

'*A. B.* died Oct. 20, 1722, and on Dec. 3 following, his 35 widow and relict also died. Whereupon *James*, the said testator's younger son, being then of the age of 18 years,

received the rents and profits of the said estate from *J. B.* esq. the testator's brother, in whose name the said estate was purchased in trust for the said testator, and in whom the legal right was to the day of *James's* death, he having
5 never made any conveyance thereof to the testator's widow, or the said *James* the son.

'That the said *James* about two years after his mother's decease, at the age of 21 died likewise, without having paid to his elder brother *John* the £200 or any part
10 thereof...

'That the said *James* by his will, neither dated, signed, nor sealed, but all of his own hand-writing (and for the validity whereof sentence has been given in Doctors' Commons) bequeaths several legacies, and among
15 the rest £200 to charitable uses, no mention being made therein of the estate given him by his father's will, but only in general words leaves his cabinet of medals to his dear friend Mr. *W. B.* junior, to whom he bequeaths all his other goods and chattels whatsoever, and appoints
20 him likewise executor of his last will and testament.

'That, without the said estate, there will not be assets sufficient to discharge his legacies; notwithstanding which, the said *John* the brother not only claims the said estate, but also the £200 with interest for the same, and £40
25 being a legacy left him by his said brother *James's* will.

'Query, is *James's* will sufficient to convey to his executor the said estate held in trust, to enable him to fulfil the said will; or must it go to the brother *John* as heir at law, in prejudice to the said charities and legacies?'
30 Answer. 'This will is not sufficient to pass lands of freehold or inheritance, not being signed or executed according to the statute, and it therefore descends to the heir at law *John*, and not affected with the charities or other legacies.'

35 '11. If the trust of the estate descends to *John* the heir at law, is it not sufficiently implied in his father's will that the £200 legacy he bequeaths to the said *John*

should be an incumbrance on the estate bequeathed to *James*. Can *John* therefore claim the said £200 as a debt of *James's* executor, when he possesses that estate which seems to be charged with the very incumbrance he claims?

5
 'Or, further, may not *James's* neglect to pay the said £200 (that is, to perform the conditions by which he was to hold the said estate) be interpreted as a refusal to accept of that estate, to which his father had annexed such conditions? Or shall his receiving the rents and 10 profits of the estate during his minority be looked upon as an acceptance of that estate, which was never made over to him, and the profits whereof he never received after he came of age?'

Answer. 'I think the land devised to *James* being 15 charged with the £200 and the land so charged descending to *John* (to whom the £200 was also payable) it amounts to an extinguishment or satisfaction of the £200 and all interest due on that account, and cannot be claimed by *John* of the executor of *James*.' 20

'III. If the £200 is likewise due to *John* as a debt from *James*, is *James's* exor. obliged to pay interest for the said £200 to the claimant *John* any longer than to the time of the said *James's* death, provided the exor. has made no interest of the said money; and especially 25 considering that the claimant *John*, by litigating his brother's will for near half a year, hindered the exor. from paying either interest or principal?'

Answer. 'I think *James's* exor. is liable to pay neither principal nor interest.' 30

'IV. When was *James*, according to the words of his father's will, possessed of the estate? Was it from the time he received rents and profits of the said estate, which was from the *Michaelmas* before his father, who gave it to him, died, his father and mother both dying between 35 *Michaelmas* and *Christmas*? Or was he not rather then only possessed of it, when his mother, who during her

life was the obstacle to his possessing it, was dead? Or lastly, was he, or could he be possessed of it, before he was of the age of 21? Consequently, must the interest the elder brother *John* claims with the £200 commence from
5 six months after the *Michaelmas* which preceded his father's death, or from six months after the younger brother *James* came of age?

Answer. '*James* was possessed of the estate within the meaning of the will when the mother died, and the
10 devise to him took place; and whether he was 21 or not, as long as he was entitled to the rents and profits, it was sufficient; and if *James* had lived, *John* might have demanded interest from six months after his mother's death; but he dying, and the estate out of which both principal
15 and interest was to be paid coming to *John*, the demand, I think, is extinguished.

THOMAS LUTWYCHE, *April 25, 1726.*'

'The whole progress of this business reflects honour on the integrity of Mr. *Bowyer*; but his conduct to the
20 unprovided sister deserves to be particularly known. I have now before me an exact debtor and creditor account of the whole of his executorship, by which it appears that he not only paid to *Margaret Bonwicke* £21. 8s. the whole surplus which remained after all the other legacies were
25 paid, and added £10 to it as a free gift, but, at the distance of thirty years, made up the sum which her brother had most probably intended for her. This circumstance is confirmed by the following remarkable receipt:
"Whereas a legacy of £60 was probably intended to
30 have been left to my wife *Margaret*, when a maiden, by her brother Mr. *James Bonwicke*, who died *January 1724-5*; but her name being omitted in his will, and there not being assets sufficient to pay the whole of the said intended legacy, she gave a discharge in full to his exor.
35 Mr. *William Bowyer*, *May 23, 1729*, on receiving £21. 8s., being the whole surplus which remained after the other

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legacies were paid: And whereas the said *William Bowyer* did, out of his own good will, pay at the same time, and at his own expense, £10 more in aid of the said intended legacy; and afterwards, on or about *July 16, 1747*, did give to my said wife *Margaret* £4. 5s. more out of the second dividend made to him on account of Mr. *Edward Jones's* bond of £100; which sums made in all £35. 13s.: And whereas Mr. *Samuel Stubbs*, dying on or about *December 12, 1756*, left the following clause in his will: *I give and bequeath unto Mr. William Bowyer, of 10 Hatton Garden, London, printer, the sum of £31. 10s. (willing him to take it as a part of my late nephew James Bonwicke's estate) and to dispose of it as he shall think proper*, by which clause the said Mr. *William Bowyer*, having received £31. 10s. hath thought proper to dispose of £24. 7s. to me: I hereby acknowledge to have received the said £24. 7s.; which, with the sums before received by my wife and myself, amounting to £60, is in full of the intended legacy of Mr. *James Bonwicke* to my wife, and of the utmost intention of the late Mr. *Samuel Stubbs*. 20
Witness our hands,

EDWARD ANDREWS, MARGARET ANDREWS.'

'Received of Mr. *William Bowyer*, each of us respectively, £2. 8s., the sum which he hath thought proper to dispose of in pursuance of the before-mentioned clause in 25 the late Mr. *Samuel Stubbs's* will.

MARY JONES, DOROTHY WILDMAN,
WINEFRID COOKE.'

Nichols gives a few items from *Bowyer's* account.

'EXECUTORSHIP.

	Debtor.			
	£.	s.	d.	
'Found in a box dedicated to the poor . . .	6	9	1	
Sold three sheets of paper	0	0	1	
Sold Miss <i>Henny</i> a book called <i>Hygiasticon</i> . . .	0	0	4	35
Sold Mrs. <i>Winny</i> a pair of black buttons . . .	0	0	2	
				30

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		£.	s.	d.
Received of the administrators of Mr. <i>Ambrose Bonwicke</i> and <i>E. Bonwicke</i> an eighth share of odd things which were not divided in their brother's life-time				
		0	2	5½
5	— for household goods	146	0	0
	— for eatables and drinkables	4	15	0
	— of Mr. <i>Woodward</i> for books	102	2	0
	— of Mr. <i>Bonwicke</i> , bookseller	185	0	0
	— of Lord <i>Oxford</i> for seven MSS.*	7	7	0
10	— of Mr. <i>May</i> for MS. sermons	12	0	0

' Per contra.

		Creditor.	
		£.	s. d.
	'Paid for my journey to <i>London</i> upon Mr.		
15	<i>Bonwicke's</i> horse, waterage to and from <i>Vauxhall</i> , and putting up the horse at the Vine	0	2 9
	Paid neighbour <i>Martyr's</i> score	1	11 3½
	Paid Goody <i>Hubbard</i> , for her trouble in at-		
20	tending Mr. <i>James Bonwicke</i> during his last sickness	0	10 6
	Spent at a coffee-house, waiting for Mr. <i>Stubbs</i>	0	0 1
	Paid counsel for resolving three cases [as		
25	above]	3	3 0
	Paid the pocket expenses of Mrs. <i>Elizabeth</i> , <i>Dorothea</i> , <i>Winefrid</i> , <i>Henrietta</i> , and <i>Marg-</i> <i>aret Bonwicke</i> , when they went to <i>London</i> , to give testimony to their brother's will	0	11 6

* Cf. *Nichols' Lit. Anecd.* i 92-3, from *Humphr. Wanley's* journal: 'Sept. 11, 1725, being in company with Mr. *Moses Williams*, he told me, that he had that day seen, in the hands of young Mr. *Bowyer*, a small parcel of mss. which were to be sold. Hereupon I went to Mr. *Bowyer* this day, and bought them for my lord in his absence; they will be all marked with the date of this day. These books formerly belonged to the rev. and learned Mr. *Ambrose Bonwicke*, deceased.'

146 W. BEVERIDGE. T. WHINCUP.

P. 81. 6. *Wm. Beveridge*. See the indices to *Baker's Hist. of St. John's college* (Cambr. 1869) and to *Dean Granville's Remains*, Surtees soc., both parts. When admitted sizar at *St. John's* 24 May 1653 under *Nic. Bullingham*, he is described as of *Barrow Leic.*, son of *Wm. B.* deceased, 5
educated at *Okeham* school for two years under *Mr. Frear*,
act. part 16.

P. 81. 18. *Whincup*. See p. 12 l. 1. *Thos. W. co. Herts.*, admitted in C. C. C. C. 1664, B.A. 1667-8, M.A. 1671, B.D. 1679, D.D. 1684. Proctor 1677, and university preacher. Presented by the college to the rectory of *Ht. Mary Abchurch* and *St. Lawrence Pountney* 21 Nov. 1681 (inst. 10 Nov. *Newcourt* 1 432): 'but a contest arising respecting the title, he was continued in his fellowship until the suit was ended, although *Sir Sagg [Wm. S.]* 15 had been some time before pre-elected to it. As a testimony of his grateful sense of this and other favours from the college, he added £20 to the stock for commons' (*Masters* 165). He was chosen to represent the diocese of *London* in convocation 1695 (*Luttrell* III 552) and 1708 20 (*Masters*); and preached the 5th of Nov. sermon before the commons in 1702 (*Luttrell* v 230), on *Esth.* 5, 12, which was printed; as were two others, one before the sons of the clergy on *Tit.* 3, 8 in 1695; and an *Easter* sermon, 1701, on charity before the lord mayor on 1 *Jo.* 3 25 (*Masters*). *The life and errors of John Dunton*, Lond. 1705, p. 449: 'Dr. *Wincop*: We have a pious example to follow, in this learned divine, for he is a great master of his temper, and no man is better skill'd, than Dr. *Wincop*, in the mystery of winning upon the hearts of 30 men. He is well read in casuistick divinity, which does abundantly furnish him for treating with persons, either shaken with opinions, or troubled in mind; and he's a divine of such great sincerity, that any may safely discover their cases to him, without any fear of upbraiding or 35 treachery.' He died in 1713 and his will was proved in 1715 (*Lamb* 368, 493; *Masters* 164, 165, app. 8, 49).

Masters, app. 49: 'He was probably the son of *John*, D.D., pastor of the church of *Clothall* in *Herts.* and of *St. Martin's* in the fields; one of the assembly of divines and the author of *Israel's tears for distressed Sion*, a sermon
5 preached before the lord mayor in 1645; who was descended from *Thomas*, a preacher at *Beverley* in *Yorkshire*, where he died in 1624.'

John Wincopp, D.D. inst. rect. of *Clothall* 6 Nov. 1643 (*Clutterbuck's Herts., Lond.* 1827, fol. III 504) and
10 still rector in 1650 (*ib.* 503); his successor was *Tho. Newcomen* (504). The first date in the following inscription (507) must be a mistake: '1647. *Iohannes Whincop.* Resurget. Arms... a fess... in chief a covered cup
15 *Whincoporum* genere theologi, ex eodem utero fratres, in eadem academia socii eodemque doctoratus gradu co-honestati. Tertius et natu minimus *Iohannes*, postquam in familia patrem egerat providum, in ecclesia pastorem
20 pium et proficuum, in republica virum integerrimum, im-matura morte a suis ereptus, exuvias hic deponere voluit et placide reclinare. In memoriam tam charissimi coniugis relictæ eius *Etheldreda* hoc posuit saxum et epitaphium. Obiit Mai sexto, anno aerae christianæ 1653, ætatis suæ 52. Tantum est quandoque, lector, virtute
25 prius quam annis canescere.' He has verses in *Genethliacum Acad. Cant.* 1631, p. 73.

John Whincop of *Clothall* was fellow of *Trinity*, B.A. 1621-2, M.A. 1625, B.D. 1632, D.D. by mandate 1637. His brother *Sam.* was of *Sidn.* B.A. 1610-1, admitted
30 *Halytreholme* fell. of *St. John's* 12 Apr. 1614 (described as of *Beverley*, son of *Tho. W.* preacher there), M.A. 1614, B.D. 1621, D.D. by mandate 1631, vic. of *Cheshunt* (*Newcourt* 1 822). *Diary of Sir Hen. Slingsby*, Lond. 1836, 318 (*H. S.* to his father, from *Queens'* coll. 13 June
35 1621): 'I was upon *Tuesday* morning at *St. Maries* church to hear Mr. *Wincopes* concio clerum, who did very well and with great applause, and soe every day at one act

or other. *Quis me uno vivit felicior?* His dau. *Elizabeth* married Dr. *Thos.* (son of bp.) *Sanderson* 19 June 1655 (*Sanderson's Works* VI 416 cl. 407). Another brother, *Thomas*, also fellow of *Trinity*, was B.A. 1615-6, M.A. 1619, B.D. 1626, D.D. 1635. The father, *Thomas*, was of *Trinity*, B.A. 1578-9, M.A. 1582, and died 7 Sept. 1624 (note in *Richardson's* ms. list of graduates). Others of the name (which is spelt with or without *h*, with *p* or *pp*) are *Thomas* of *Trin.* B.A. 1541-2; *John* of *Chr.* 1581-2; *Edm.* of *Caius*, B.A. 1636-7, M.A. 1640; of 10 *Layston* (*Calamy, Contin.* 799). *Thos.* (no doubt the son of *Thomas* of *St. Mary Abchurch*) of *London*, adm. C. C. C. 1713, B.A. 1718-9.

P. 10 l. 15. *Sim. Patrick's Christian Sacrifice.* 'The Christian sacrifice. A treatise shewing the necessity, end and manner of receiving the holy communion: together with suitable prayers and meditations for every month in the year; and the principal festivals in memory of our blessed Saviour . . . Lond. 1671.' 8vo. pp. 509. Of the sec. ed. 'enlarged with additional prayers . . . Lond. 1672.' 12mo. 20 pp. (24) and 498, *St. John's* has two copies, both among bp. *Gunning's* books. Of the 3rd ed. 'corrected . . . Lond. 1675.' 12mo. pp. (24) and 498, *St. John's* has a copy among *Thos. Baker's* books. Other ed. 1687. 12mo; 1732. 12mo. *Devotional Exercises, extracted from bp. Patrick's "Christian sacrifice," adapted to the present time by Laetitia Matilda Hawkins.* Lond. 1823. 8vo.

P. 10, l. 19. *The Whole Duty of Man.* See p. 47 l. 1. On the author (lady *Packington*?) see *Reliquiae Hearnianae*, ed. 2, 1869, I 18, 113-4, 122, III 62-4, 87-8; 30 *Notes and Qu.* I Ser. II 292-3; V 229; VI 537; VIII 564; IX 551; 2 Ser. V 334, 426; 3 Ser. VII 106, 124, 290, 328. To the candidates for the authorship may be added *Is. Barrow* (*Ward of Stratford's diary*, 300); and bp. *Fell* (*Prideaux' Life* 17-19).

P. 10 l. 20. *Winchester manual.* Cf. p. 59 l. 3 seq. See [*Anderdon's*] *Life of Ken*, 2nd ed., 1854, 103-113.

- First published in 1674; the morning, evening, and mid-night hymns first appeared in the 7th ed. 1704. *Geo. Whitfield* borrowed largely from this book. See on bp. Ken the life of *J. Milles* 119-221, 136; *Brydges' Restituta* 5 1 151; at *ld. Weymouth's* in *Aug.* 1701 (*Eur. Mag. Apr.* 1787, 275); *Lady Warwick's Diary*, R.T.S., *Lond.* 1847, 107, 138, 146. With one of his most often quoted verses cf. *Sam. Clarke's Lives of divines* (1683, fol.): 'that we love and live each day as the last.' In *Poems by Tho. Fletcher*, 10 B.A. *Lond.* 1692, 8vo. pp. 12-16, are verses: 'To Thomas lord bishop of Bath and Wells, staying at Winton, after his promotion to that see, 1685.' Life of bp. *Tho. Wilson*, 1822, 269, 304; *Life of Jo. Bowdler*, 1824, 16, 260.
- P. 11 l. 7. *Doctor Mandevil*. See p. 12 l. 4. *Jo.*
- 15 *Mandevile* of *Trin. Cambr.* B.A. 1673-4, M.A. 1677, D.D. 1694; rect. of *St. Mary Magd., Old Fish-street*, 27 May 1691 (*Newcourt* I 472); preb. of *Ketton, Linc.* 12 Jan. 1694-5 (*Le Neve-Hardy* II 159); collated to the chancellorship of *Linc.* 24 Dec. 1695, installed 18 Jan. 20 1695-6, resigned Mar. 1712-3 (*ibid.* 94); appointed canon of *Windsor* by patent 23 Febr., installed 26 Febr. 1708-9; on his resignation his successor was appointed 1 May 1722 (*ibid.* III 406-7); archd. of *Linc.*, collated 23, installed 28 Oct. 1709, a preferment which, with the two next, he 25 held till his death (*ibid.* II 48); installed preb. *Westm.* 7 May 1722 (*ibid.* III 365); instituted dn. of *Peterb.* 23 May 1722 (*ibid.* II 540); died 20 Jan. 1724-5 and was buried in the church of *St. Mary Magd., Old Fish-street* (*ibid.* II 94; *ibid.* 48 and 540 the day of his death is given 30 21 Jan.; but see *Hist. Reg.* 1725). See also *Coxe's Life of Marlborough* III 169. He published a sermon preached before the queen, on 1 Jo. iii 24. *Lond.* 1705. 4to. (*Bodl.*).
- P. 11, l. 10. [*Edw.*] *Lake's Officium Eucharisticum*. Cf. pp. 18 l. 27, 26 l. 19, 38 l. 30, 45 l. 21. See *Wood-* 35 *Bliss Athen.* IV 735. Reprinted at *Oxford*, 32nd ed., in 1846, on the suggestion of the late Mr. *Norris Deck*.
- P. 12 l. 15. [*Henry*] *Sacheverel*. 'His grandfather by

the father's side was Mr. *John S.*, ejected from the living of *Wincanton* in *Somersetshire* by the *Bartholomew* act for nonconformity etc. See the wisdom of looking backward, published by bp. *Kennett*, pag. 114' (*Baker*). *Calamy*, *Account*, 597-9; cl. *Contin.* 746; *Nichols, Leicest.* III 510: 5
John 'was the eldest son of Mr. *Sacheverell*, minister of *Stoke* [in the isle of *Purbeck* in *Dorset*], who was a man of great reputation;' cf. *Contin.* 449). *Timothy S.*, brother of *John*, was ejected from *Tarrant Hinton, Dorset* (*Calamy Acc.* 269, 597; *Contin.* 424-7, 870). Another brother was 10
Philologus (*ibid.* 427). On *Thos. S.* vic. of *St. Martin's, Leicester*, see *Mather's New England*, bk. III p. 73 and ind. to *Nichols' Leicestersh.* Vol. I (see both indices and that to *Lit. Anecdotes*, for *Hen. Sacheverell* and others of the family). *Joshua S.*, B.A. *Cath.* 1667-8, father of 15
Henry, was rector of *St. Peter's, Marlborough* (*Gough's Brit. Topographer* I 381; *Nichols, Leicestersh.* III 511; *Nichols, Collectan.* v 39, 263). *Henry Sacheverell* was incorporated D.D. at *Cambridge* in 1714; see upon him *State trials* xv 1-522; *Parliament. hist.* vi 805-87; *Watt*, 20
Biblioth. Brit. (under 'authors' and 'subjects'); *Darling's Cyclopaedia*; the *Bodl. catalogue*; the indices to *Swift, Burnet* (text and notes, ed. 1833), *Tindal, Luttrell, Reliquiae Hearnianae*, ld. *Mahon, Notes and Queries*; *Calamy's Own Times* II 223 seq., 227 seq.; *Kennett* in *Brydges*, 25
Restituta III 379, IV 69; *Dean Grantville's Remains*, *Surtees* soc., II 252. In 1719 *Wm. Whiston* (*Memoirs* 289, 290) published a sarcastic *Letter of thanks to the bishop of London* [*Robinson*] for his late letter to his clergy, against the use of new forms of doxology. On which 'happened Dr. *Sachev-* 30
erell's attempt to exclude me from *St. Andrew's*, which was then my parish church; at which time I published my *Account of Dr. Sacheverell's proceedings, in order to exclude me from St. Andrew's church in Holborn*; which is added to the collection of my small pamphlets.' *Addison*, in 35
verses entitled *An account of the greatest english poets*, 3 *Apr.* 1694, addresses 'Mr. *H. S.*' as 'dearest *Harry*.'

Rob. S. fell. com. Trin., has verses, sign. P 4, in *Ducis Cornubiae genethliacon, Cambr.* 1688.

P. 13 l. 23. *ald. Ward.* Sir *Jo. Ward*, ld. mayor in 1719 (*Wilson's Merchant Taylors'* xxviii, 419, 421).

- 5 P. 16, l. 20. *Dr. [Wm.] Delaune.* See *Van Mildert, Life of Waterland*, 27; indices to *Wilson's Merchant Taylors'* and to *Nichols' Lit. Anecd.*; *Works of the learned* (1703), 126; *Amhurst's Terrae filius*, 65, 150, 165 seq., 185 seq., 198, 245. He was *Margaret* prof., canon of
10 *Worcester* and *Winchester* and died 23 May 1728 (*Histor. Reg.*).

P. 17 l. 4. *the second and fourth boys.* i.e. *Stephen Bignell* and *Francis West*, on 11 June 1710 (*Wilson* 419).

- P. 17 l. 22. *admitted into St. John's college Aug. 25.*
15 Described as son of the Rev. *Ambrose B.*, born in *London*, educated at *Merchant Taylors'* under Mr. [*Thos.*] *Parsell*, admitted 24 [not 25] Aug. 1710 sizar for Mr. *Turner*, tutor Mr. [*Christ.*] *Anstey*.

- P. 17 l. 23 seq. *several that had been below him at*
20 *school, superior to him in the university.* Some of the following, who had all the same tutor, *Anstey. Tho.*, son of Rev. *Rob. Beverley*, born at *Kimbolton*, educated at *M. T.* under Dr. *Shorting*, adm. sizar for *Francis Robins* 20 Aug. 1708, aet. 17. *John*, son of *John Downes* goldsmith,
25 born in *London*, educated at *M. T.* under *Parsell*, adm. sizar for *Lloyd* 12 Oct. 1708, aet. 17. *Henry*, son of Rev. *Hen. Cooper*, born at *Hampton, Midds.*, educated at *M. T.* under *Parsell*, adm. sizar for *Herbert* 8 Jan. 1708-9, aet. 18. *Laur.* son of *Laurence Jackson* deceased, born in
30 *Lond.*, educated at *M. T.* under *Parsell*, adm. pensioner 29 June 1709, aet. 18. *John*, son of *John Brailsford* tinman ('stannarii'), born in *London*, educated at *M. T.* under *Parsell*, adm. sizar for *Dawkins* 29 June 1709, aet. 17.

- 35 P. 17, l. 29. *one especially. Francis Roper.* Cf. pp. 60, l. 10, 102 l. 8.

P. 18 l. 8. *Frequent returns of the holy sacrament.*

Denis Granville, dean of *Durham*, laboured zealously for the introduction of weekly communions in cathedrals and colleges. See his *Remains*, published by the *Surtees* soc., pt. I (in 'Miscellanea,' 1861), xxix—xxxiv, l, 143, 171-180, 182-3, 211; pt. II (1865), xvi, 42, 45 ('the celebration of the Holy Communion every *Sunday* at the least, not observed in more than two cathedrals and two or three chappels in all *England*,' A.D. 1680); 46, 48-50, 52-4, 56-62, 71, 73, 79, 85-91, 108, 124-5, 130, 132. As bps. *Gunning* (*ib.* 49, 60) and *Turner* (*ibid.* 124-5), successively 10 masters of *St. John's*, were principal supporters of these endeavours of *Granville's*, it is no wonder that the college also adopted weekly communions; indeed *Humphry Gower* speaks (*Baker's Hist. of St. John's*, 1869, p. 654 l. 49 seq.) of 'those frequent communions, which, to his everlasting 15 praise, this holy bishop [*Gunning*] establish'd or practis'd weekly in all places where he liv'd, and which were subject to his jurisdiction.' In 1681 the abp. ordered weekly communions to be held in all cathedrals (*Patrick's Auto-biogr.* p. 99). Cf. *Sacrdan's Life of Nelson*, 173-6. 20

P. 18 l. 28. *Dr. Patrick's book. The Devout Christian instructed how to pray and give thanks to God: or, a book of devotions for families and for particular persons in most of the concerns of humane life. By the author of the Christian sacrifice. Lond. 1673. 12mo. pp. 508, 509: 'A 25 short prayer for a Student. I look up unto thee, O Lord, from whom cometh every good and perfect gift, beseeching thee to direct, assist and bless all the labours of my mind. Illuminate my understanding, O Father of lights, and lead me unto right apprehensions in all things. Indue me with 30 that humility and soberness of mind, which thou delightest to reward with more of thy gifts and graces. Bestow upon me a discerning spirit; a sound judgement; and an honest and good heart, sincerely disposed to imploy all the talents which thou hast, or shalt instruct me withal, 35 to thy honour and glory, and to the good of mankind. For which end, I beseech thee to excite my thirst after*

useful, rather than much knowledge. And especially
 enrich me with the treasures of that inspired wisdom, con-
 tained in thy holy Scriptures; which are able to *make me*
 wise unto salvation. That growing in understanding and
 5 goodness, as I grow in years; my profiting may be ap-
 parent unto all men: and I may give a comfortable
 account of my time to thee, my God, at the day of the
 Lord Jesus. Amen.'

P. 19 l. 1. *Sturbridge fair*. By the statutes of St.
 10 John's (*Early statutes of St. John's college, Cambr.* 1859,
 8vo. pp. 172-3, 321, 380) a piece of cloth for a gown was
 bought for every fellow of the college at the fair. A letter
 from abp. Williams, dated proctors' booth, in *Sturbridge*
 13 Sept. 1612 is printed in his *Letters, Cambr.* 1866, 14-18.
 15 *Worthington's diary* (Cheth. Soc.), I 115, 7 Sept. 1658:
 vicechancellor's court at the fair. I 207, Oct. 1660: *Stur-*
bridge fair the carpenters' harvest. Very frequently
Worthington and others speak of the fair as a well-known
 date. Halliwell cites *Brathwaite's Honest ghost*, 1658,
 20 p. 189:

'When th' fair is done, I to the colledg come,
 Or else I drink with them at *Trompington*,
 Craving their more acquaintance with my heart,
 Till our next *Sturbridge faire*; and so wee part.'

25 *Edward Kemp* printed a sermon preached at St. Mary's
 6 Sept. 1668, the Sunday before the fair. 4to. pp. 20. See
 accounts of it in *Yo. Cam hist. acad. Cant.* 105; *Cambr.*
Chron. 15 Sept. 1764, last page; *Gent. Mag.* LXVIII 761;
Rob. Gardiner, Hist. of Cambridgeshire, Peterb. 1851. 8vo.
 30 179, 180. In the *Bibliotheca topographica Britannica*, v
 pt. 1, n. XXXVIII, 1786, is a *History of Barnwell Abbey*
and of Sturbridge fair. Cf. *Nichols, Lit. Anecd.* VIII 569;
Stirbitch fair, a mock heroic poem, s. a. et l.; a pamphlet,
 printed at Cambridge, n. d. 8vo: *An historical account of*
 35 *Sturbridge, Bury, and the most curious fairs in Europe*
and America; interspersed with anecdotes curious and en-

tertaining: and considerations upon the origin, the progress; and decline, of all the temporary marts in this kingdom; also Thos. Hill, Nundinae Sturbrigienses, an. 1702. Lond. 1709. 8vo. Several MSS. in the Cambridge university library are referred to in Index to the Baker MSS. Cambr. 1848, pp. 153-4, and H. R. Luard, Index to the catalogue of MSS. in Cambr. univ. libr. Cambr. 1867, p. 28 b. The formal opening of the fair is described in Wall-Gunning, The ceremonies observed in the senate-house of the univ. of Cambridge, Cambr. 1828, 129-131.

In the works of the ribald Edward Ward, 2nd ed., II 218-243, is 'A step to Stir-bitch-fair. With remarks upon the university of Cambridge,' printed originally Lond. 1700 fol. Several illustrations of the manners of the university may be picked from the filth. P. 219: 'Our 15 booted *caravan* . . . had no more sway when we came over a kennel, than St. *Sepulcher's* steeple has when the colledge youths are ringing in it.' The company comprised five women and an old gentleman, who, (p. 220) 'having a son at St. *John's* colledge, whose unruly appetites 20 were a little too powerful for the weak discretion of his junior years to keep under a regular subjection, was going down in order (by his paternal authority) to restrain him, if it were possible, from the vices and debaucheries incident to the fair.' P. 234: *Trumpington* taverns frequented by scholars. P. 237: *London* hackney coaches convey passengers to the fair for 3d. P. 238: Proctors' booth; hops, fish, pitch, tar, soap, wooden bowls, spoons etc. P. 239: *Garlic-row*, 'occupy'd by sempstresses, perfumers, milleners, toymen and cabinet-makers.' Pp. 30 240-1: *Cooks-row*, but a 'great number of booksellers . . . are now crept into possession of their greasinesses division; this learned part of the fair is the scholars chief rendezvous, where some that have money come to buy books, whilst others, who want it, take 'em sliely up, upon condition to 35 pay if they're catch'd, and think it a pious piece of generosity, to give St. *Austin* or St. *Gregory* protection

- in a gown sleeve till they can better provide for 'em. Here the most famous auctioneer of all *Great as well as Little Britain*, sells books by the hammer, and gives the scholars as merry an entertainment, as a mountebank and
- 5 his *Andrew*. *Here's an old author for you, gentlemen, you may judge his antiquity by the fashion of his leather-jacket; herein is contain'd, for the benefit of you scholars, the knowledge of every thing; written by that famous author, who thro' his profound wisdom, very luckily discover'd that he*
- 10 *knew nothing. For your encouragement, gentlemen, I'll put him up at two shillings, advance three pence; two shillings once: what? no body bid? The bidder advances three pence, two and three pence, once: gentlemen, fye for shame, why sure men of your parts and learning, will*
- 15 *never suffer the works of so famous an author to be thus undervalued: if you'll believe me, gentlemen, he's worth more to a powder-monkey to make cartridges of, than what's bid: two and three pence, twice? What? no body amongst you gentlemen of the black robe, that has so much respect*
- 20 *for the wisdom of our ancestors, as to advance t'other three-pence? Well, sir, I find you must have him for two and three pence, knock, and now you've bought him, sir, I must tell you, you'll find learning enough within him to puzzle both universities: and thus much I promise you*
- 25 *further, sir, when you have read him seven years, if you don't like him, bring him to me again, in little Brittain, and I'll help you to a man who shall give you a shilling for him to cover band-boxes. At this sort of rate he banters the young students; and whatever they purchas'd, gave*
- 30 *'em a jest into the bargain.'* P. 241: *Cheapside*, with its 'wholesale tradesmen, as linnen-drapers, silk-men, iron-mongers, leather-sellers, tobacconists etc.' The *Duddery*, where *Norwich* stuffs and *Yorkshire* cloth are sold; where stands (p. 242) 'an old weather-beaten pulpit, where on
- 35 *Sunday* a sermon is deliver'd, for the edification of the stroling sinners, who give open attention, as in a field-conventicle. Here is also great quantities of wooll, put

up in bags, which they call pockets, weighing at least a tun weight. An *Irish* gentleman coming by, and staring very hard upon 'em, *By my shoul*, says he, *they are the largest feather-beds dat ever I did see; I wonder how they do to turn 'em when they make 'em.*' 'The chief entertainment of the fair is stubble geese and apple sauce; fat pig and fly sauce; bad sack and good walnuts; the last of which the citizens send as fairings to their wives.' 'An old fellow dignified with the title of *Lord Tap*, from his going arm'd all over with spiggots and fossets, like a 10 porcupine with his quills, or looking rather like a fowl wrapt up in a pound of sausages.'

From *C. H. Cooper's Annals of Cambridge* a pretty complete history of the fair may be derived. I 34 circ. A.D. 1211, cf. I 59: king *John* granted to the lepers of the 15 hospital of St. *Mary Magd.* at *Sturbridge*, a fair in the close of the hospital, on the vigil and feast of the Holy Cross (13 and 14 *Sept. Rotuli Hundred.* II 360). I 101 A.D. 1351: Cloth seized in *Sturbridge* fair to the king's use. I 113 A.D. 1376: The feast of dedication of *Trin.* 20 church changed to *Oct.* 9, to avoid clashing with *Sturbridge* fair. Town ordinance respecting the fair and chapel. I 125 A.D. 1382: False weights used in the fair. I 149, 150 A.D. 1403 and 1405: Corporation ordinances about booths in *Sturbridge* fair. I 153 A.D. 1411: suit between 25 the warden of *Sturbridge* chapel and the town, about stallage in the chapel yard. I 161 A.D. 1418: *Rob. Hierman* banished for maintaining common women at the fair. I 163 A.D. 1419: suit between the city of *London* and the university respecting the fair. I 171-2 A.D. 1423: the corporation exempt from toll merchandise coming to the fair. Petition of the commons respecting embroidery sold in the fair. I 173 A.D. 1425: Purchases at the fair on account of *Burcester* priory *Oxf.* I 210 A.D. 1459: *Ri. Andrewe*, alias *Spycer*, burgess, bequeaths three booths and certain 35 booth ground in the fair, the profits to be applied to his anniversary in St. *Mary's*. I 214 A.D. 1464-5: Act em-

- powering the horners' company to search in the fair for defective wares pertaining to their mystery. I 222 A.D.
- 1475: *John Erlych*, burgess, surrenders a booth at a place in the fair called the *Chepe*, before the sign of the
- 5 *cardinal's hat*, on condition of an annual obit being kept for him at *St. Mary's*. I 233 A.D. 1487: An act of parl. relating to fairs at *Cambridge* and elsewhere. I 245 A.D.
- 1495: Proclamation to be made at *Sturbridge* enforcing the act for the packing of fish. I 246 A.D. 1496: *Katherine*
- 10 *Cooke* grants three booths in the fair viz. in the *Soper's* lane, the *Chepe*, and the *Patimercerye*, for a dirge and mass in *St. Mary's*. I 248 A.D. 1497: *Sturbridge* chapel leased to the corporation. I 252-3 A.D. 1499: ordinance of the corporation respecting its rights in the fair. I 255
- 15 A.D. 1501: much of the chapel land in the fair not hired this year, because *Londoners* withdrew themselves. I 259
- A.D. 1502-3: *Wm. Kettle*, clk., devised by will two booths in the fair to the town, for a dirge and mass in *St. Bened's*. I 300 A.D. 1516: The town, by composition
- 20 with *Barnwell* abbey, to enjoy and maintain the fair. I 302 A.D. 1519: composition respecting the toll to be taken at the fair from freemen of *Northampton*. I 304
- A.D. 1521: the mayor accused of seizing for toll at the fair. I 332 cir. A.D. 1529: the townsmen complained of
- 25 the usurpations of the university at the fair. I 355-8 A.D. 1533: specific charges against the proctors and taxors. I 360-1 A.D. 1533: bonfires and music at the fair. I 363
- A.D. 1533-4: An act against forestalling and regrating of fish, specially in *Sturbridge*, *St. Ives*, and *Ely* fairs, 'being
- 30 the most notable fairs within this realm for provisions of fish.' [Repealed 1543-4 *ibid.* 409]. I 369 A.D. 1534: the king's council decreed 'that *Sturbridge* faire was in the subarbes of *Cambridge* and that the vicechancellor or his commysary might kepe courte cyvyll ther for ples
- 35 wheare a scolar was the one party. Item, that in the same faire the university had the oversight, correction and punyshement of all weightes and mesures, of all maner

of victayll, of all regraters and forestallers. Item, it was determynd that spyces be vytail.' I 371 A.D. 1534: *Sturbridge* chapel valued at £10. 10s. in the king's books. I 372-4 A.D. 1535: Warnings from Sir *Tho. Audeley* and *Thos. Cromwell* against disturbances between university 5 and town at the coming fair. I 388-90 A.D. 1537: *Tho. Cromwell* and *Henry VIII.* rebuke the town's interference with the university's rights at the fair. I 393 (cf. 394) A.D. 1538-9: Quo Warranto against the town for the fair: the town agrees to pay the king a fine of 1000 10 marks for a grant of the fair. Cf. *MS. Baker* x 270 seq. I 400 A.D. 1541-2: an act revoking the grant of two fairs to *Lynn*, as prejudicial to the fish trade at *Sturbridge*, *Ely* and other places. I 416 A.D. 1544: *Sturbridge* chapel leased to the town for 60 years at a rent of £9; 15 revenues of the chapel. I 430 A.D. 1545-6: suit respecting the fair. I 441 A.D. 1546: Town banquet at the fair. II 2 A.D. 1547: *Nic. Elton* devises a booth in the fair to the town. II 3-4 A.D. 1547: Corporation order respecting the bailiffs' right in the fair. Proctors' power in the 20 fair maintained by the privy council. Cf. p. 7. II 8-9, II-15 A.D. 1547-8: proposals for an agreement between town and university respecting their respective rights in the fair. II 18-21 A.D. 1548: 'the crye in *Sturbridge* fayer.' Also in *MS. Baker* xli 142. II 47-9 A.D. 1550: 25 Night watch kept at the fair by the colleges and the town. The university, not the pewterers' company, entitled to search for insufficient pewter at the fair. II 61-2 A.D. 1552: The poor to be recompensed by the court of augmentations for certain moneys, issuing of booths in the 30 fair, given for the maintenance of obiits. II 64 A.D. 1552: 30s. paid by the mayor for the watch at the fair. II 69-71 A.D. 1553: the town sues for a new charter for the fair. II 86-88 A.D. 1554: the town complains of the university's usurpation of authority in the fair. II 93-4 A.D. 1554-5: 35 the town again sues for a grant of the fair. II 98-9 A.D. 1555: the watch at the fair to be doubled, in order that

- 'the vagabonds, naughtie and joly persons, which are farr more in numbre at this present then hath been sene in tymes past, may suffer due punishment.' [Ms. *Baker* x 250, 8 Sept. 1556: *Rob. Brooke* to the V. C. and mayor, complaining of vexatious searching at the fair.] II 132-3 A.D. 1557: Certain rents in the fair to be granted again to the town, for maintenance of obiits etc. II 135 A.D. 1557: complaint of the *London* drapers of vexatious searches at the fair. II 143-4 A.D. 1558: Dr. *Brassey*, 10 prov. of *King's*, opposes a proposal to sell to the town the university's rights in the fair. *Chr. Francke*, alderman, bequeaths three booths in the fair for an obiit in *Trinity* church. II 154-7 A.D. 1559: dispute respecting the watch at the fair. II 164 A.D. 1560-1: 15 town sues for a grant of the fair. II 167-8 A.D. 1561: charter confirming the university's rights in the fair. II 174 A.D. 1562: 'the water fair' removed because of a flood. II 176 A.D. 1562-3: the university's authority to search for tanned leather confirmed by act of parliament. 20 II 216 A.D. 1565: 8d. charged in the town accounts for carrying a pulpit to *Sturbridge* chapel and bringing it home again. II 231 A.D. 1567: suit between *Sudbury* and *Cambridge* about a distress in the fair. II 235 A.D. 1568: the town anxious to bring *Londoners* to the fair, 25 'as of old they were accustomed.' II 268 A.D. 1570: in the town accounts are items for the new pillory, for a dinner at a meeting for ordering the fair, for fetching the pillory from *Sturbridge chapel*. II 322-3 A.D. 1574: *Andr. Perne* suggests that the fair should be granted by the 30 queen to the university. II 325-8 A.D. 1575: town order respecting the tenure of booths at the fair. II 341 A.D. 1575: town order respecting attornies pleading in the fair. II 347 A.D. 1576: disputes between town and university respecting a grant of the fair. II 349 A.D. 1576-7: 35 on the same subject. II 357-9 A.D. 1577: list of things bought at the fair for *ld. North's* household. The town in vain attempts to obtain a grant of the fair. A haber-

dashery booth in the fair pulled down by order of the mayor and aldermen. II 359 A.D. 1577-8: *Sturbridge* fair a scarlet day. II 366 A.D. 1578: Provision bought at the fair for ld. *North*. II 367 A.D. 1578-9; the mayor to imprison such as refuse the charges assessed for their booths at the fair. II 373 A.D. 1580: dispute between university and town respecting the charter for the fair. II 390 A.D. 1582 etc.: Presbyterians hold synods at commencement and at the fair time. II 396 A.D. 1583: book-sellers at the fairs. II 403-4 A.D. 1584: points still in dispute between university and town respecting the fair. II 422-6 A.D. 1586: the same. The v. c. and doctors to ride to the fair, and make their proclamation on horseback. The tolbooth, counsel and court houses blown down. II 432-4 A.D. 1586-7: university objections to the town charter for the fair. II 461 A.D. 1588-9: order of the corporation for defraying the charges of their charter for the fair. II 466-476 A.D. 1589: new charters for the fair to town and university. Several items in the town accounts relating to this charter. II 477 A.D. 1589: *Wm. Foxton*, alderman, bequeaths three booths in the fair, on condition that 40s. be given yearly to the poor, and a commemoration sermon preached at *St. Mary's*. [On a presbytery at the fair 1590 (or 1589) see *Bancroft's Dangerous positions* bk. III 44, 45, 77, 79, 81, 85, 92; *Pretended holy discipline* 25 67]. II 492-7, 507, 510 A.D. 1591: town orders for the fair. Riots. *Stokys'* almswomen to have 8s. each 'to buy them freese gownes and lynnln vales' at the fair. II 514-8 A.D. 1592: town orders respecting the sale of meat and fish at the fair. University's complaint of the distraction caused to study by players at *Chesterton* during the fair. II 524 A.D. 1594: in the town accounts only 7s. appear from the profits of *Sturbridge* chapel, the remainder being lost owing to a flood. II 552-6, 560, 563-4 A.D. 1596: town order respecting the booths at the fair. Town's complaint against the proctors for taking bribes and behaving tyrannically at the fair. II 595-6 A.D. 1599: award

- respecting the rights of burgesses of *Lynn* at the fair. II 605-6 A.D. 1600-1: rights of the proctors, taxors, searchers etc. at the fairs. II 612 A.D. 1601: dispute with the town respecting a pair of scales used by the university at the
- 5 fair. III 3 A.D. 1603: 23s. 4d. charged in the town accounts for certain persons 'going to the courte to get leave to build *Sturbridge fayre*.' III 19 A.D. 1605: 2s. 6d. in the town accounts 'for makinge the stocks in the tolboth at the fayre and a lock to them.' III 22 A.D.
- 10 1606: 2s. 4d. 'for a payre of claricalls [also called 'claricord', 'claricol', 'claricoale', an instrument in the form of a spinet; see *Halliwell*] at *Sturbridge fayre*.' III 41, 43 A.D. 1610: the town dispenses with the bailiffs' dinners and breakfasts at *Sturbridge* fair because of the plague.
- 15 'Mony expended against *Wulfe* for the compelling of him to pay for *Midsomer* and *Sturbridge* dynners in the tyme of his baliwicke.' III 44-5 A.D. 1611: the rent of *Sturbridge* chapel. The mayor apologises to the v. c. for his proceedings against certain clothiers at the fair. III 53
- 20 A.D. 1612: 'laid out betwene the town and university concerning the informacions exhibited by the deputy alangers in the court of *Sturbridge faire*, vijl. ijs. viijd.' III 103 A.D. 1616: in the town accounts, 'to the printer for iiij^c. passes against *Stirbrldge fayre*, x^s.' III 136 A.D.
- 25 1620: session of gaol delivery held at the fair. III 146, 148-9 A.D. 1622: the town bailiffs freed from the charge of the dinner at the fair. Suit respecting the right of erecting booths in *Sturbridge* chapel yard. III 169 A.D. 1624: in the town accounts, 'paid *Godbytte* for appren-
- 30 inge rogues at *Stirbridge fayre* vjs. viiiij^d.' III 180-1 A.D. 1625: the fair prohibited by proclamation, because of the plague. III 220 A.D. 1629: in the town accounts, 20s. to the e. of *Suffolk's* keeper and man 'for bringinge a bucke which the maior and baylyves had at *Sturbridge* fair.'
- 35 'Item, for muzitions at the maior's booth at *Sturbridge* faier, iiij^s.' 'Item, to hym that shewed the dancing horse before the maior and aldermen, vs.' III 226-7 A.D.

1630: proclamation prohibiting the fair, because of the plague. III 258, 262 A.D. 1633: town's order respecting right to dower of widows of booth-holders in the fair. In the town accounts, 'to Mr. Blackley for his extraordinary disbursements at *Sturbridge* faire in the intertaynement of Sir *John Cutts* and his company, iiii^{li}.' III. 271 A.D. 1635: in the town accounts, 'paid Mr. *Bridge* to goe to *London* about the shippe money in *Sturbridge* faire, £5.' III 278-9, 284 A.D. 1636: proclamation, against the wish of the town, prohibiting the fair because of the 10 plague. [Cf. *Patrick papers* in *Cambr. univ. library* XXII f. 57. XXIII ff. 33-5]. III 287 A.D. 1637: proclamation to same effect [cf. *Patrick papers* XXII f. 89. In this and the last year the university desired the proclamation]. III 290-1 A.D. 1638: the fair was held this year, in spite of 15 the plague; only the *Michaelmas* feast was not kept. III 381 A.D. 1644: full fair at *Sturbridge*. III 395 A.D. 1645: 'to the centries at *Jesus lane's* end at the proclayming of *Sturbridge* fayre by Mr. maior's appointment, 5s.' III 415-6 A.D. 1647: complaint of the university 20 about the infringement of its privileges at the fair. III 435 A.D. 1650: order of the town for the election of the *Sturbridge* fair preacher. III 445 A.D. 1650-1: university petition against fen drainage, as injurious to navigation and likely to stop the general commerce at the fair. 25 III 457, 460 A.D. 1654: 'the mayor's house,' i. e. a banqueting room and court house, erected at the fair. *Evelyn*, who arrived at *Cambridge* 31 Aug., saw from *King's* chapel roof 'the incampment of *Sturbridge* faire now beginning to set up their tents and boothes.' III 464 A.D. 1655; 30 'xxs. shall be given out of the moneys in the chest to *Michael Wolfe* towards the buyinge of a coate against *Sturbridge* fayer now next ensuinge, he being lord of the tappes this present year.' [The 'lord of the taps' in red coat hung with wooden taps, was conspicuous in the fair 35 within this century.] III 465 A.D. 1655-6: a joiner is paid 3s. for four pillars for the *Sturbridge* pulpit. III

- 484-5 A.D. 1660: king's order for the university to enjoy the sole weighing of hops and other things of great bulk in the fair. III 493 A.D. 1660-1: 'to the painter for painting the kings armes in the court and on the chamber at *Sturbridge faire*, £4. 10s.' III 504 A.D. 1662: 'Paid to the cryer for whipping a vagrant at *Sturbridge faire* 4d.' III 515 A.D. 1664: item in the accounts for 'harnessemen' attending on the high constable at the fair to search. III 517-20 A.D. 1665-6: fair prohibited on account of the plague. III 573 A.D. 1677: town petition against a new fair at *Maidstone* which might injure *Sturbridge* fair. III 614 A.D. 1686: *Edward Millington*, the famous auctioneer, sold in *Cooks' row* at the fair, the library of *James Chamberlaine*, fellow of St. *John's*. [Sold 8 Sept. The catalogue, priced, is among *Baker's* books in St. *John's* library, 4to. At the end of the catalogue of a library sold at the *Pelican* in *Little Britain* 14 Febr. 1686-7 by *Wm. Cooper* is a list of 74 previous book-sales, including *Bibliotheca Sturbitchiana*, 8 Sept. 1684, and *Bibliotheca Sturbigiensis* 8 Sept. 1685; the latter is advertised in the *London Gazette* n. 2063.] III 640 A.D. 1688: hackney coach fares from *Cambridge* to *Sturbridge* 1s. from sunrise to sunset, 1s. 6d. after sunset. IV 11 A.D. 1689: an action brought against *Cesar Crouch*, proctor, for seizing goods going down the river to the fair. IV 45-6 A.D. 1701: the mayor having allowed players to perform at the fair, the senate conferred the authority of proctors on 62 masters of arts; and *Ri. Bentley* v. c. imprisoned an actor and ordered the booth built for the theatre to be demolished. Yet in *The longvacation, Lond.* 1708. 8vo. p. 8 it is said: 'The actors too must take the pleasant air, To *Oxford* some, to *Sturbridge* some repair, And quite debauch the hopeful students there.' IV 100-1 A.D. 1710: preacher at *Sturbridge* fair [bp. *Hurd* filled this office *Nichols, Liter. Anecd.* VI 474]. IV 170-1 A.D. 1722: the profit of the booths of the fair not taxable for land tax. IV 175-181 A.D. 1723: *De Foë's* account of the

fair, which he calls the greatest in the world. IV 195 A.D. 1727: procession of the corporation to proclaim the fair. IV 205-6 A.D. 1729: order of the town regulating the fares of hackney coaches at the fair. IV 213 A.D. 1733: university entitled to weigh hops at the fair. IV 227 A.D. 5 1736: orders restraining the cost of 'the riding dinner'; 'the regulators' dinner' etc. at the fair. IV 229-232 A.D. 1737: parliament refuses to allow plays at the fair. IV 241 A.D. 1738: pro-proctors appointed to prevent *John Henley* (orator) from preaching at the fair. IV 257-8 A.D. 10 1747; action relative to a distress in the fair. IV 262 A.D. 1748: players at the fair. IV 275-7 A.D. 1749: *Edmund Carter's* account of the fair. IV 299 A.D. 1759: the town weighs hops at the fair. IV 318-322 A.D. 1762: *Ri. Hone's* account of the fair. IV 331 A.D. 1763: account 15 of the fair from *Cantabrigia depicta*. IV 337-9 A.D. 1765: obituary of *Jacob Butler*, barrister, owner of the *Barnwell* estate; he used to invite the giants and dwarfs from the fair to dinner, and once drove his carriage among the crockery that was kept too late upon the ground. IV 366 20 A.D. 1772: booths at the fair overthrown by a storm. IV 438 A.D. 1790: Procession of the corporation to open the fair abolished. The corporation dinner there was given up in 1789. IV 474 A.D. 1802: false alarm of fire at the theatre in the fair: four persons killed; the theatre was pulled 25 down in 1806 (490). IV 488 A.D. 1807: the rights of the fair protected in an enclosure act. IV 653 2 *July* A.D. 1842: grace dispensing with the entertainment given by the proctors at the fairs. *Wm. Whiston* (*Memoirs*, 1749, p. 49), when an undergraduate, greatly admired the sermon 30 preached at the fair by *Gervase Needham* of *Emm*. *Wm. Paley* (*Memoirs by G. W. Meadley*, *Edinb.* 1810, 8vo., p. 15) used 'to frequent the fair held annually at *Stirbitch*, ... where, mixing with the crowd, at puppet-shows or other exhibitions, he watched the various changes of 35 countenance in the spectators, and listened attentively to their remarks.' A description of the fair in its later

DIONYSIUS. *BURGERSDIJCK*. 165

days is given in *Gunning's Reminiscences*, ed. 2, I 148-158. With his account of *Ri. Farmer's* partiality for the *Sturbridge* entertainments cf. *Nichols, Lit. Anecd.* II 669.

- P. 19, l. 9. *Dionysius's Periegesis*. Much used as a
 5 school-book. Thus *Ra. Winterton* published it at *Eton* (?), early in the 17th cent. [in 1615, *Watt*] with a dedication in gr. elegiacs to sir *Henry Wotton*; repr. in *usum scholae reg. Etonensis, Cantabr. Tho. Buck and Rog. Daniel*, 1633. 8vo.; *Lond. Jo. Redmayne*, 1668. 8vo. Ed. by *Wm.*
 10 *Hill*, sometime fellow of *Merton*, a schoolmaster at *Dublin*, *Lond.* 1658, 1659, 1663, 1679, 1688, 1708. 8vo. This edition was intended for schools: 'textui etiam subiungitur figurarum quae apud *Dionysium* occurrunt (cum dialecticis et aliis grammaticis minutis) systema, in usum tyronum;
 15 ut non modo philologicis et geographiae studiosis, verum et scholis inserviat, in quibus geographia vetus, historiae lux, una cum poesi graeca ex hoc fonte imbibi poterit.' As this (*Wood-Bliss, Athen.* III 800) was 'used in many schools, and by most juniors of the university of *Oxon*,'
 20 it was probably the edition read by *Bonwicke*. An important ed. by *Edw. Thwaites, Oxf.* 1697. 8vo. An ed. by *Edw. Wells, Oxf.* 1704, 1709 etc., last in 1761; in the later editions modern geography was added, also in gr. verse. *Dionysius* is in the 4th vol. of *Jo. Hudson's Geogr.*
 25 *gr. min. Oxf.* 1710, new title 1712. Dr. *John Free* in his *London geography* translated *Dionysius* into blank verse (*Nichols, Lit. Anecd.* v 695) 'for the use of the ladies who read history, and the youth of the universities.'

- P. 19 l. 11. *Adrian's Varia Historia. Jas. Upton's*
 30 *ποικίλη ἱστορία, sive novus historiarum fabellarumque delectus*, from *Ael.*, *Polyaenus*, *Aristotle*, *Maximus Tyr.* etc., of which a 2nd ed. was published at *Eton* 1715; another at *Lond.* 1726.

- P. 19 l. 14. *Burgersdicius*. Cf. p. 53 l. 3. *Franco*
 35 *Petri Burgersdijck*, prof. of philosophy at *Saumur* 1614-9, and prof. of rhetoric, morals and natural philosophy at *Leyden* between 1619 and his death 19 Febr. 1635 (*A. J.*

van der Aa, *Biogr. Woordenb. der Nederlanden*). His philosophical works were much studied and often printed in England; e.g. his *Collegium physicum*, Cambr. 1653. 12mo. *Fr. Burgersdicii institutionum logicarum libri duo. Ad iuventutem Cantabrigiensem. Quod vetus est, iuvenes, in religione sequamur: Quod placet in logica, nil vetat esse novum.* Cantabr. Jo. Field. 1660. Sm. 8vo. It had already appeared at Cambridge in 1637, 1644, 1647; afterwards (*Heereboord's* extract) 1663, 1666, 1668, (*Heereboord*) 1670, 1680. Extract from the pref. 'Methodum petii ex ipsa artis natura. In quo tamen ex parte secutus sum institutum clarissimi viri Marci Duncani, in academia Salmuriensi professoris philosophiae praestantissimi, et olim collegae mei dilectissimi, cuius accuratae Institutiones Logicae maius auxilium mihi tulerunt, in meis institutionibus apte ordinandis, quam ullae aliae.' See *Edm. Miller's Account of the Univ. of Cambridge*, 2nd ed. Lond. 1717, 8vo., p. 6, where he says of the students: 'they must, in all probability, in vain hear their tutors in their reading ethicks, teach 'em the sacredness of an oath; when if they would but look within the lid of their *Burgersditijs's* Logick (where that taken at their matriculation is usually pasted) they can't but see one, which soon after their admission they forced them to take; tho' at the time of taking, they could not know the extent of it, or if they did, their own reason told 'em, they could never punctually perform it.' In 1727 a pamphlet on the interpretation of a university statute appeared under the pseudonym *Franciscus Burgersdicius* (see *Watt*). Dr. John Jebb, *Works*, Lond. 1787, III 279, 280 (11 Nov. 1775): 'The logic of *Burgersdicius* prevailed at Cambridge in the memory of our forefathers. The barbarous sounds of Darii and Felapton now no longer grate upon our ears.' An abler logician than Dr. Jebb, Sir Wm. Hamilton (*Lectures on logic* I 71) recommends this logic 'principally' among all the old latin compendiums. Respecting the study of logic in the university see the index to the *Autobiogr. of Matth. Robinson*, Cambr. 1856, s. v. *Logic*.

- P. 19 l. 16. *Bussières*. One of the many Roman catholic authors whose books were then text-books at Cambridge. *Flosculi historiarum delibati. Ex rebus præcipuis quæ ab orbe condito ad Christi obitum contigerunt. A patre Ioanne de Bussieres societatis Iesu sacerdote. Editio secunda auctior. Lugd. 1651. 12mo. in 2 pts. Printed at Oxf. 1663. 8vo. 1668. 8vo. Jean de Bussières was born near Lyon in 1607 and died 26 Oct. 1678. His lat. poems, esp. Scanderbeg, had considerable vogue (De Backer, *Biblioth. des écrivains de la comp. de Jésus, Liège 1853, I 157*).*

P. 19 l. 17. *Pindar*. Cf. p. 53 l. 9, 10.

P. 19 l. 19. *Suetonius*. Cf. p. 53 l. 20. *Pliny*. Cf. *ibid.* l. 21.

- 15 P. 19 l. 31. *Thomas a Kempis*, a copy of which, as revised by *Seb. Castellio*, appeared at *Cambr.* in 1685. Cf. p. 53 l. 18.

P. 20 l. 1, 2. *The Whole Duty of Man*. *Nelson*. Cf. *ibid.* l. 19.

- 20 P. 20 l. 2. *John Kettlewell*. Probably among others *A help and exhortation to worthy communicating, with suitable devotions*, of which an ed. appeared at *Cambr.* in 1701. 8vo. with a portr. Observe that *Bonwicke's* favorite divines were nonjurors.

- 25 *Ibid.* *Brome*. Cf. pp. 30 l. 10 seq., 31 l. 11 seq., 53 l. 18. *Rob. Nelson*. Cf. p. 53 l. 19. See his life by *Secretan, Lond. 1860. 8vo.*

- P. 20 l. 9. *Henry Byam*. See *Chronological memoir of Henry, John and Richard Byam, sons of the Rev. L. Byam, rector of Luckham, Somerset, 1574-1614. Ryde 1864. 8vo.; Wood-Bliss, Athen. III 836-8; Walker's Sufferings of the clergy, II 29.*

- Ibid.* *Thomas Erpenius*. No doubt *Bonwicke* used *Consilia et methodi aureae studiorum optime instituendorum, 35 . . . quæ Th. Crenius collegit. Rotterod. 1692, 4to.* which contains the tract of *Joachim Sterck van Ringelbergh*, the friend of *Erasmus*, 'de ratione studii,' with the short

preface in which *Erpenius* says of himself, that at the age of 16 he was abandoning study as hopeless to one of his mean abilities, when a perusal of *Ringelbergh's* arguments filled him with new hope and ardour; the treatise of *Erasmus* is in the same collection. Both treatises (but not the preface of *Erpenius*) are likewise contained in *H. Grotii et aliorum dissertationes de studiis instituendis*. Amst. Elzev. 1645. 12mo.

P. 20 l. 17. *Eustachius*. Cf. p. 53 l. 7.

P. 20 l. 20 seq. Cf. p. 54 l. 10 seq. *Roger Ascham* recommends a method very similar to this, *Scholemaester* ed. 1863, 2-5, 93-7, 100-6, 230-2.

P. 20 l. 30. *Theognis, Theocritus*. These he would read in *Ra. Winterton's Poetae minores gr.* printed at *Cambr.* 1635, '52, '61, '67, '71, '77, '84, 1700.

P. 20 l. 31. Mr. *Leedes's Lucian*. 'Nonnulli e *Luciani* dialogis selecti, et scholiis illustrati ab *Edwardo Leedes*, cui in schola *Buriensi* contigerunt esse curae τὸ σφῶν καὶ σφῶν καὶ τὸ μὴν ἡδὲ τὸ νῦν. In usum eorum, qui dum Graecari student, non metuunt interim ridere. Omne tulit punctum . . . monendo. . . Londini, Excudebat *Sam. Roycroft* L.L. orientalium typographus regius, et prostant venales apud *Nevil Simmons* ad insigne (*Princeps Armes*) in coemiterio *Paulino*, et *Thomam Simmons* bibliopolam *Buriensem*, 1678. 12mo. pp. 24 unpagged and 408. Contains 21 dialogues. After an interesting dedication to *Hen. Poley* of the *Middle Temple*, whose proficiency both at *Bury* and *Cambridge*, the editor highly extols, follows a preface 'ad lectorem,' both dated 'in villa *Faustini*, quae in pago *Suffolciensi* est, 11 Kalendas *Februarias*, 30 A.D. 1676;' then 8 latin iambics, by *Sam. Leedes* of *Clare*. The *imprimatur* is dated 13 Dec. 1676. 'Nonnulli e *Luciani* dialogis selecti, et in duas partes divisi; alteram prius editam, alteram nunc additam: omnes scholiis illustrati ab *Edwardo Leedes*, cui in schola *Buriensi* graeca lingua et minutissimae eius partis, τὸ σφῶν καὶ σφῶν καὶ τὸ μὴν ἡδὲ τὸ νῦν, contigerunt esse curae. Accessit etiam

(quod ad hanc rem spectare visum est) quidquid scripserunt Graevius, Gronovius, Iensius, cum nuper tantum edito scholiasta graeco. *Omne tulit punctum . . . monendo. Cantabrigiae*, ex officina *Io. Hayes* celeberrimae academiae
 5 typographi. Impensis *R. Clavel, S. Smith* et *B. Walford*, bibliop. *Londinens.* MDCCIV.' 8vo. pp. 16 unpagged and 218; the 'pars altera' (containing 6 pp. unpagged, 132 and ind. of 18 pp.) is dedicated '*Edmundo Poley*, nunc a serenissima *Anglorum* regina legationis obeunti munus *Hanno-*
 10 *verae* in *Brunswici* ducatu urbe florentissima.' *Edmund* was brother of *Henry*: 'quando prius prodibas foras et inter *Allobrogum* gentes aliquandiu tibi erat morandum, sumebas tecum duos *atticos* scriptores, *Xenophontem* scilicet et *Lucianum*; non *totum Lucianum*, sed *partem* tantum,
 15 eos nempe *selectos dialogos*, quos hic habes in eodem involucro cum his inclusos, quos ideo gratiores tibi fuisse iudico, quod *fratris* gerebant nomen, nec minus fortasse, sic enim sperare libet, quod et *meum*.' Dated '*Buriae* 90. Kalend. *Iunias* A.D. 1704.' It is to be hoped that the
 20 greek and latin epigrams 'to the purchasers' in the copy in the *Cambridge* university library, are not by the editor; for each contains a false quantity. Other editions (cited in *Fabricius-Harles* v 358) are *Lond.* 1710, 1726, 1728, all in 8vo. In the *Tanner* MS. 137 f. 84 is a letter of his
 25 (10 June 1699) to bp. *Moore*, on a dispute with the governors of the school. *J. W. Donaldson*, *A retrospective address read at the tercentenary commemoration of King Edward's school, Bury St. Edmund's*, on Friday, the 2nd of August, 1850. *Lond.* 1850, pp. 42-55, gives some account
 30 of *Leedes*, whose mastership lasted 44 years; he published a latin exercise book which ran through twenty editions at least, and died 17 Nov. 1707 (cf. *Nichols' Topogr.* i 286). He was of *Christ's* coll. B.A. 1645-6, M.A. 1654. He was probably of the same family as the master of *Clare* of
 35 both his names, who died 1589-90 (add to Cooper's *Ath. Cant.* ii 65, 66, mss. *Baker* xxviii 78; xxx 243, 247; xxxvi 239). The name is common among *Cambridge* graduates.

P. 21 l. 22. *Hierocles*. Cf. p. 53 l. 25. No doubt in Needham's ed. '*Hieroclis philosophi Alexandrini commentarius in aurea carmina, de providentia et fato quae supersunt, et reliqua fragmenta. Graece et latine. Graeca cum MSS. collata castigavit, versionem recensuit, notas et indicem adiecit* Pet. Needham, S.T.B. coll. D. Ioannis Cantab. socius. Cantabrigiae: typis academicis. Impensis A. et J. Churchill, bibliopolarum Londinensium. 1709.' 8vo. pp. (30), XLII, 467, (20). Dedicated to Wm. ld. Cowper, ld. chanc. In the pref. Needham owns his obligations to bp. Jo. Moore, Matt. Prior, Rob. Cannon D.D. of King's, archd. of Norfolk; Jo. Alb. Fabricius; prof. Hen. Syke 'amicus vere doctissimus, et miro animi candore praecellens;' Rog. Gale. 'Primum et praecipuum merito locum sibi vindicant schedulae aliquot emendationum et coniecturarum, quas, magna ingenii sagacitate excogitatas, benevole mihi dedit vir in antiquis litteris exercitissimus et plane summus Richardus Bentleius S.T.P. collegii SS. Trinitatis apud nos magister, et regius bibliothecarius, criticorum nostrae aetatis facile princeps: cui plurimum debere *Hieroclem* nostrum, gratissimo semper testabor animo;' John Davis of Queens'; John Hudson of the Bodleian. He taxes the english version of the Platonist John Norris, as displaying singular ignorance of greek and bad faith. *Hierocles* was a Cambridge text-book before and after this. In 1654, 1655 an edition with Jo. Pearson's 'prolegomena' was printed by Rog. Daniel in London 2 vols. 8vo. (Pearson's 'prolegomena' were reprinted by Needham; in the *Class. Journal* XVII 197-208; and in E. Churton's collection of his *Minor theological works*. Oxf. 1844); reprinted 1673. 8vo. 'Lond. by J. R. for J. Williams in Cross-keys court in Little Britain, and are to be sold by Henry Dickinson of Cambridge bookseller.' Another ed. by Ri. Warren, D.D. sometime fellow of Jesus coll., was printed at Lond. 1742, 8vo. by James Battenham, 'impensis Gul. Thurbourn bibliopolarum Cantab.' English translations were published by John

Hall of Durham (Lond. 1657); *John Norris* (Oxf. 1682); *Nic. Rowe* (Lond. 1707).

P. 21 l. 23. *lecture after dinner.* The greek lecturer was bound by c. 17 of the statutes to lecture at 3 P.M.,
5 from more advanced students original gr. composition or translation into gr. was to be required.

P. 22 l. 4. *chosen scholar.* Among scholars elected 6, adm. 10 Nov. 1710 (*Register* III 604): 'Ego Ambrosius Bonwicke Middlesexiensis iuratus et admissus sum
10 in discipulum huius collegii pro domina fundatrice ad officium custodis horologii, decessore domino Gregory.' See the Elizabethan statutes of the college c. 15: 'Tres vero alios praeter viginti quattuor dominae fundatricis discipulos, quorum unus vestiario, alius qui pulsationi
15 campanae, et tertius horologio deputetur, intra quattuor dies a vacatione eorundem eligi volumus.'

P. 22 l. 5. *Gower.* On Dr. *Humphr. Gower* see ind. to *Baker's history of St. John's* (1869).

P. 22 l. 26. *Christopher Anstey.* He was of *Merchant*
20 *Taylor's*, born 1680 (? *Notes and Queries*, 2nd Ser. VIII 167); hence *Bonwicke* and his schoolfellows were entered under him. He was son of *Wm. A.*, born at *Bloobery Berks*, educated at *Merchant Taylor's* under Dr. *Shorting*, admitted sizar for Dr. *Smith* 25 June 1696 aet. 18, tutor
25 *Arth. Orchard.* Admitted scholar 'pro magistro *Robinson* decessore magistro *Dearing*' 7 Nov. 1699. B.A. 1699-1700. M.A. 1703. B.D. 1710. D.D. 1715. He has gr. and lat. verses in the collections on the peace of *Ryswick*, 1697; the death of *Wm. duke of Glouc.* 1700; the death of *Geo.*
30 pr. of *Denmark* 1708; the peace of *Utrecht* 1713. Elected foundation fellow 7, adm. 8 Apr. 1701; his place was filled up 21 Jan. 1716-7. He subscribed to *Strype's Parker and Annals* (described in the list prefixed to the latter as 'rector of *Brinkley, Cambs.*' cf. *Nichols, Lit.*
35 *Anecd.* I 682). His dau. *Anne* died 28 June 1719 aet. 4 m. (MS. *Cole* XIX 93 a). There is a slight account of him and fragments of two letters, in *Nichols' Lit. Anecd.*

I 221-2. *Cole* (*ibid.* 92a) speaking of *Brinkley* parish in 1750, goes more into detail: 'The present rector is the rev. Dr. *Christopher Anstey*, who has another living in *Essex* or *Hertfordshire*. He was of *St. John's* college in *Cambridge*, where he was pupil-monger, and got a good 5 deal of money; and marrying the daughter of Mr. *Thompson*, of *Trumpington*, on the death of *Porter* and *James Thompson*, esqrs., without issue, his wife came in for the estate as heir-at-law: though the last had left it all to the rev. Mr. *Dowsing*, late of *Benet* college; but by 10 a defect in the will, one of the legatees being a witness, after several long and expensive trials at law, it was adjusted at a very easy rate for Dr. *Anstey*, who only gave Mr. *Dowsing* 1000*l.* to give up his pretensions. Dr. *Anstey* has two children, both unmarried; a daughter 15 *Mary*, aged about thirty-five; and a son *Christopher*, fellow of *King's* college, aged about twenty-five, who would be M.A., was he not under a suspension from Dr. *Paris*, when he was vice-chancellor in 1748, for some irregularity in the performance of his bachelor's exercise; 20 which was revived at that time, after a disuse of some years, and therefore unacceptable to the bachelors of the university; he is a very ingenious young man and an excellent scholar, and drew this censure upon himself from his too much vivacity and parts, which hurried him on to 25 treat that in too ridiculous and jocose a manner, which the vice-chancellor determined to have regarded as a serious exercise: and not being able, much against the opinion of his university friends (for his father knows nothing of it), to bring himself to make a proper submission to the 30 vice-chancellor, his censure still continues in full force against him. He is now a student at one of the inns of court at *London*. Dr. *Anstey* is quite deaf, and has been so for many years; so as not to be able to hear the report of a cannon, though let off at his ear.' He held the 35 college living of *Lawford*, *Essex*, and died at *Trumpington* 19 Jan. 1751 (*Gent. Mag.* XLII 188). The *Acta Eruditiorum*

- in the college library is of his gift. See *Geo. Dyer's Memoirs of Rob. Robinson, Lond.* 1796, p. 126: 'Christopher Anstey, esquire, of Bath, generously offered me [Robinson] the use of the large library of his good father, the late Dr. Anstey.' He spelt his name *Ansty* at first, but there is no reason to suppose that he was connected with the *Ansty* family of *Quy* (see *Commun. to Cambr. antiq. soc.* 1239). His son, of both names, was of *King's*, B.A. 1746-7, author of the *New Bath Guide*. See *Walpole's*
- 10 *Memoirs of Geo. III.* III 172; index to *Walpole's Letters*; *Nichols, Lit. Anecd.* IX 187, 724; *Gent. Mag.* 1756 p. 42 b (his marriage); *Gent. Mag.* 1805, p. 780; *Annual Reg.* XLVII 491; *Lipscombe's Bucks* I 185; *Burke's Landed gentry*, 119, 142, 177, 1535; *Cooper's Annals of Cambridge* IV 261;
- 15 *Madame D'Arblay's Memoirs*; *Journals of T. S. Whalley, Lond.* 1863, I 235, 311-2; *ibid.* II 384 seq., 388 seq., 410 seq. are letters to *Arth. Ansty* esq. of *Bath*. See *Tabitha's dream*, a poem by him, in *Notes and Qu.* I Ser. v 129. Another 'to *D. Garrick*, esq., on meeting him at a friend's
- 20 house,' in *Cambr. Chron.* 18 May 1771. Marriage of his eldest son, [*Christopher*, of *Trin. coll.*] vic. of [*Norton* near] *Stockton-upon-Tees* [*Whalley, u. s.* II 322; he appears to have held the living 1786-1827] to Miss *Grey* of *Stockton* (*Cambr. Chron.* 21 June 1783). He died 3 Aug. 1805, at
- 25 *Hen. Bosanquet's*, esq., *Harnish* ho. near *Chippenhams* act. 81 (*ibid.* 10 Aug.); his widow died 31 Jan. 1812 at *Lyde* house, *Sion hill, Bath*, act. 80 (*ibid.* 14 Febr.). His life by his son *John Anstey* is prefixed to his poetical works, *Lond.* 1808. 4to. This *John* was fellow of *King's*,
- 30 B.A. 1781, M.A. 1784; of *Lincoln's Inn*, specially appointed to investigate the claims of the loyalists in the *United States* (*Cambr. Chron.* 9 Dec. 1785); author of *The pleader's guide*, 6th ed. 1810. 8vo. Another son, *Robert*, a writer in *Musae Etonenses*, was born at *Trumpington*
- 35 30 Mar. 1760; nominated to *King's* 28 Jul. 1777 and 27 Jul. 1778; adm. pens. St. *John's* 7 Jul. 1779; took no degree; of *Canons Leigh* ho. *Devonshire* in 1796; died at

Bath 12 Apr. 1818 (*N. and Q.* 3 ser. i 474). Another *Christopher Ansty*, son of — *Ansty* gent., born near *Wantage*, educated at *Sedbergh* under Dr. *Saunders*, was admitted pensioner of *St. John's* 26 Mar. 1728, aet. past 17, tutor *Williams*, admitted *Lupton* scholar 6 Nov. 1728. 5
 B.A. 1731-2. M.A. 1735. B.D. 1743; the B.D. is one year too late, he having had 'a year of grace' granted 1 Mar. 1741-2. Admitted foundation fellow 25 Mar. 1735; his place filled up 1 Apr. 1754. Had leave to go abroad Jan. 1736 (*Nichols, Lit. Anecd.* i 682). He was 10
 cousin to the Dr., as appears from *Nichols, ibid.* 222: 'my cousin is preparing to come to reside in college, and would be extremely glad to have some curacy near, that he might serve and be there sometimes... Could you help him to be deputy-lecturer in the college, or any 15
 thing of the like advantage? He is a very worthy, prudent and good man and deserves encouragement.' He was elected to the college living of *Holme on Spalding moor* 20 June 1753; the lease of which rectory was renewed for 20 years 30 May 1775. He was collated 30 20
 Apr. and installed 30 May 1772 prebendary of *Asgarby Linc.*; on his death a successor was collated 12 Nov. 1784 (*Le Neve-Hardy* II 104). *Thos. Ansty* (probably brother of the last-named), son of *James A. gent.*, co. *Berks*, educated for many years at *Sedbergh* under Dr. *Saunders*, 25
 was admitted sizar of *St. John's* for Dr. *Baker* 30 Mar. 1730, aet. 18, tutor *Williams*; *Lupton* scholar 6 Nov. 1733; B.A. 1733-4; buried 17 Aug. 1734 (*Register of All Saints, Cambridge*, in *MS. Cole* III 141 a).

P. 23 l. 4. *Roper. Fras. R.*, of *Kellow, Durh.*, son 30
 of *Rob. R.* farmer, educated at *Darnton* school, *Durh.*, for 3 years under Mr. *Johnson*, was admitted sizar for Mr. *Brackenbury* 21 Sept. 1658, aet. 16, tutor *Chr. Fulthorpe*; B.A. 1662-3. M.A. 1666. B.D. 1673; admitted *Keyton* fellow 2 Apr. 1666; succeeded by *Matt. Prior* 5 Apr. 35
 1688; taxor of the university 1671. Collated 22 Jan. 1677-8, by bp. *Gunning*, to the vicarage of *Waterbeach*;

installed prebendary of *Ely* 1 *Apr.* (*Bentham* 258) or 12 *May* (*Le Neve-Hardy* I 360) 1686, and resigned *Waterbeach*, to which *Rob. Jenkin* was collated 29 *Apr.* 1686 (*W. K. Clay's Waterbeach, Cambr.* 1859, 66); rect. of 5 *Northwold Norf.* 7 *June* 1687 (*Bentham*; *Blomefield, Hist. Norf.* II 220); deprived in 1690 of both preferments for refusing the new oaths. He died 12 *Apr.* 1719, and was buried in the college chapel without any memorial. There are letters to him in *Europ. Mag. Febr.* 1799, p. 81; Sir 10 *H. Ellis, Orig. Letters*, 1st ser. III 333, 353. He, like *Baker*, founded an exhibition in the college; *Wm. Bowyer*, who received the first £6 from it in 1719, wrote a lat. letter to the president in praise of the donor (*Nichols, Lit. Anecd.* I 182-4). His will, dated 1716, is transcribed in 15 *MS. Baker* XII 61. The following book-plate is in books in the college library (e. g. *Rohaulti Physica* 1697):

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DONO dedit Reverendus Vir, *FRANCISCUS*
ROPER, S.T.B. huius collegii per multos
 annos socius dignissimus, ecclesiae deinde *Elensis*
 canonicus etc. Apprime literarum sciens, perit-
 us rerum, egregia morum suavitate, totiusque vitae
 sanctitate conspicuus. Sagaxque adeo fuit ingeni-
 orum explorator, mira ut facilitate teneros animos
 erudita pietate imbueret. In rebus secundis mo-
 destia, in adversis constantia enituit. Sibi parvus,
 sumptuosus aliis, huic imprimis collegio: quod
 quidem haeredis loco habuit, et luculenta haeredi-
 tate locupletavit. Obiit *12 April. 1719.*

P. 23 l. 10. *Tho. Browne*, son of *Tho. B.* deceased, 30 of *St. Giles' in the Fields*, educated at *Sutton's* hospital for 7 years, was adm. sizar for *Yarb. Reresby* 13 Jan. 1671-2, aet. 17, tutor *Fras. Roper*; adm. pens. 24 Febr. following; adm. *Billingsley* scholar 3 Nov. 1674. B.A. 1675-6. M.A.

1679. B.D. 1687; adm. foundation fellow 18 Mar. 1677-8; his successor elected 27 Mar. 1710; taxor 1685. Incorporated M.A. Oxon. 11 July 1682 (*Wood-Bliss, Fasti* II 385). The titles of his works may be seen in the *Bodl. Catal.* cf. *Nichols, Lit. Anecd.* I 374. *Catal. of tracts for and against popery, Cheth. soc.*, 1859, I 207, 217. They are upon the nonjuring controversy and the validity of anglican orders. The exhaustive treatise, *The story of the ordination of our first bishops in queen Elizabeth's reign, at the Nag's head tavern in Cheapside, thoroughly examined*, 10 Lond. 1731. 8vo. is dedicated to Sir Francis Leicester, bart., of Tabley in Cheshire, 'in grateful acknowledgment of his long favour and friendship to the author; and of a never-to-be-forgotten instance of it, in his most free, charitable, and generous support of him, under the in- 15 firmities of a very advanced age, and the irreparable ruin of his fortunes, by a late, too general, calamity.' In the preface the earl of Oxford is thanked, 'whose generosity and goodness renders his incomparable library a public benefit.' Browne died 23 June 1741 (*Le Neve-Hardy* III 20 640). In 1749 was published at London *An answer to a discourse published by bishop Stillingfleet, soon after the revolution, intitled, 'The unreasonableness of a new separation.'* 8vo.; 'faithfully printed from an original manuscript in the author's own hand-writing . . . It would be altogether 25 needless to say anything here of the character of the great and worthy author, that being already sufficiently known to the learned world from what he published in his own lifetime, both against infidelity, and in defence of the church of England also, against the Romanists, who 30 shamelessly object to the validity of her orders.' By the 'infidelity' which Browne combated, we are probably to understand political infidelity, breach of the oaths taken to James. In a letter to Rob. Jenkin, 23 Febr. 1697-8, which contains a clear statement of nonjuring principles 35 (*Nichols* IV 242-5), Browne concludes with words that do honour to his cause: 'Balsham, our great Charter-house

living, is fallen againe by the death of Dr. *Templer's* successour; so that you see how many motives I have (both of that and a good living now in the college gift) to qualify my selfe for preferment, if I could satisfy conscience that I am at liberty.'

P. 23 l. 13. *sacrifice to his net.* See *Habak.* i 16.

P. 24 l. 13. Mr. R. *Roper.*

P. 25 l. 3. *faciam* etc. Stat. *Elis.* c. 16 'de discipulorum iuramento;' the passage meant is: 'omnia
10 statuta dictum collegium concernentia edita et decreta secundum planum litteralem et grammaticalem sensum et intellectum ipsorum quantum ad me pertinet inviolabiliter observabo ac quantum in me fuerit faciam ab aliis observari.'

15 P. 25 l. 14. *our university statutes.* See *Corpus statutorum universitatis Oxoniensis.* Oxon. 1768. 4to. pp. 87-9: *ETHNOMIZ*, seu explanatio iuramenti, quod de observandis statutis universitatis a singulis praestari solet: quatenus scilicet, seu quousque, obligare iurantes censendum sit.
20 The clause most to the purpose is: 'Si statutorum poenarumve contemptus et crassa obstinataque negligentia abfuerit, delinquentes, si poenis per statuta sancitis aliasve arbitrariis se submiserint, iurisiurandi religionem temerasse minime censendi sunt.'

25 P. 26 l. 18. *Lent.* Remember bp. *Gunning's Lent fast*; see *Gower* in *Baker's History of St. John's college*, 1869, p. 655 l. 4 seq. 'Plenty of all things flowed round about him, but for the use of others rather than himself. His study and his business was his meat and drink; for
30 of any other he had as little regard and made as little use, as was well possible to flesh and blood. He that had writ so irrefragably for the fasts of the church, kept them as rigidly himself.' *Jenkin* (*ibid.* 656 l. 15) to the same effect: '*Quadragesimae* assertor invictissimus prope continuum sibi indixit ieiunium.'

P. 27 l. 9. *Obey the precepts of the gospel, and follow it's counsels as thou canst.* This distinction between

178 PRECEPTS AND COUNSELS.

precepts which all must obey, and evangelical counsels (or counsels of perfection) which are an optional means of higher perfection, is found already in *Hermas* and *Origen*; its advocates quote e.g. 1 *Cor.* 7 6 and 25. *Bellarmin* (II *de monach.* 7 and 8, in *Rud. Hofmann, Symbolik, Leipz.* 1857, p. 63, cf. 161, 375) defines such a counsel as 'opus bonum, a Christo nobis non imperatum, sed demonstratum, non mandatum, sed commendatum.' The principal counsels are celibacy, poverty, and obedience to a religious superior. The doctrine of works of supererogation 10 was the natural development of this distinction, which is condemned in our 13th article, in the Augustan confession art. 20 and its apology, and by all protestant disputants, from *Jo. Gerhard Loci theol.* xv 9 (vol. VI 159-181 ed. Cotta) to *Baur* and *Nitzsch*. See the Romanist *Kirchen-* 15 *Lexikon* of *Wetzer* and *Welte* (*Freiburg* 1852) IX 23-30; *Herzog's Real-Encyclopädie für prot. Theologie, Stuttgart* 1855 III 119-122, and ind. s. v. *consilia*; *Alex. Hal. Summa* pt. IV qu. 23 memb. 5 art. 2; *Thomas Aquinas, Summa* II I qu. 108 art. 4, II 2 qu. 184 art. 3, III suppl. 20 qu. 25 art. 1; *Rothe, theol. Ethik*, 1st ed. III 90-3; *Hase, Handb. d. prot. Polemik, Leipz.* 1862, II 2 § 1; *Münscher-Coelln, Dogmengeschichte, Cassel*, 1832-4, I 457-8, II 177-8; *S. Aug. de sancta virginitate* 14. *Mosheim* cent. 2, pt. 2, c. 3 § 11 seq. traces the connexion between the Christian and 25 the pagan aspirations after an exceptionally 'religious' life.

P. 27 l. 20. *Humsfrey Gower*. He was a correspondent of *Dennis Granville's* (*Granville's Remains, Surtees Soc.* I 212, where is an extract from *Abr. de la Pryme's* diary, 30 who entered St. *John's* in 1690: 'Our master, they say, is a mighty high, proud man, but, God be thanked, I know nothing of that as yet by my own experience. His name is Dr. *Gower*, and it was he that first brought up the having of terms in the college, without the keeping 35 of every one of which we can have no degrees').

P. 28 l. 13. *the president. Thos. Thurlin* admitted

president 26 Mar. 1683 and so on until 11 Mar. 1713-4 (2nd register 79-93; 3rd register 37-8); 'Edmundus Brome surrogatus in locum praesidis huius collegii Aug. 160. 1714, decessore Dre. Thurlin defuncto.' Thos., son of Thos. Thurlin of Linne Regis merchant, born at Linne and educated in the school there under Mr. Bell, was admitted sizar 3 Febr. 1650-1, aet. 15, tutor Jo. Bowker. B.A. 1654-5. M.A. 1658. B.D. 1665. D.D. 1681. Admitted foundation fellow 17 Mar. 1656-7, sen. fell. 1 Febr. 10 1675-6. He was 50 years rector of Gaywood, $\frac{3}{4}$ m. from Lynn (Parkin's hist. Norf. VIII 423-4), where he died 11 Aug. 1714. He has verses in Acad. Cantabr. affectus, 1684-5, sign. D 2, and in Lacrymae Cantabr. 1694-5, sign. B 4; and published *The necessity of obedience to spiritual* 15 *governors; a visitation serm. on Hebr. xiii. 17. Cambr.* 1686. 4to. In MS. T'anter XXII 193 is a letter from him to bp. Jo. Moore, giving an account of his proceedings with Hen. Wake, a quaker, in the matter of tithes. The following book-plate is in many books in the college 20 library, e. g. in *Har's Terence, Lond. 1724.*

EX dono THOMAE THURLIN, S.T.P.
huius coll. per quinquaginta septem annos
socii dilectissimi, per triginta praesidis dignissimi :
qui, novo amoris et gratitudinis exemplo sua pene
25 omnia nobis legavit bona, eaque ad valorem plus-
quam mille librarum, quarum ultra trecentas,
libris coemendis impendendas, huic bibliothecae
dicavit. A.D. 1714.

P. 28 l. 20. Robert Jenkin. See ind. to Baker's hist. 30 of St. John's, 1869; he was 'much with bishop Ken in lord Weymouth's family' (Baker, in *A Layman's Life of Ken*, 98, 662; *Dean Granville's Remains, Surtees Soc.*, II 251-2).
P. 28 l. 25. Mr. R. Roper.

P. 28 l. 27. *Thomas Ken*. See Mr. *Anderdon's* admirable *Life of Thomas Ken*, 2nd ed., Lond. 1854, 8vo.; verses 'To *Thomas* lord bishop of *Bath and Wells*, staying at *Winton*, after his promotion to that see, 1685,' pp. 12-16 of *Poems by Tho. Fletcher, B.A.*, Lond. 1692. 8vo. 5
Tho. Hearne, Reliqu. Hearnian. 26 Mar. 1711 notes: 'He was a truly good and pious man, and was one of those bishops that were illegally deprived at the late wicked revolution.'

P. 29 l. 3. *Lord Weymouth's. Longleat*, the seat of 10
Thomas Thynne, visct. *Weymouth*, had the high honour of giving shelter to *Ken* after his deprivation. See Mr. *Anderdon's* ind. under *Weymouth*.

P. 29 l. 4. *Mrs. Thynne*. The hon. Mrs. *Henry T.*, of *Lewiston* near *Sherborne*, ld. *Weymouth's* dau. in law, 15
Anderdon, 627, 799, 800, 802.

P. 29 l. 22. *At Froome, I think*. At *Frome-Selwood*, where he ordered a plain stone to be laid over him, with this inscription (*Anderdon* 803): 'May the here interred *Thomas*, late bp. of *Bath and Wells*, and uncanonically 20
deprived for not transferring his allegiance, have a perfect consummation of blisse, both in body and soul, at the great day, of which God keep me always mindful.' The injunction was not carried out.

P. 30 l. 9. *Mr. Edmondson*. *Wm.*, son of *Alan Ed-* 25
mundson farmer, born at *Coalflats, Yorksh.*, educated at *Sedberg* school, admitted sizar for *John Billers* 6 May 1692, aet. 19, tutor *Pet. Nourse*. B.A. 1695-6. M.A. 1699. B.D. 1706. D.D. 1714; adm. *Heblethwaite* fellow 12 Apr. 1698; sen. fell. 19 Mar. 1715-6; his successor in the 30
fellowship. adm. 29 Mar. 1737, his place in the seniority filled up 8 Oct. 1736. He was curate of *Fen Ditton* in 1702 and 1710 (MS. *Cole* XIX 102 a). He subscribed for *Strype's Parker*, *Peck's Stanford* (large paper), *Spencer de legg. Hebr.*, 1727 (large paper). A letter of his to *H. Lodge*, 18 May 1711, is in the *Brit. Mus. Add.* 4275 art. 35
82 (*Ayscough*).

P. 30 l. 10. *a book*. See the full title and dedication in *Baker's Hist. of St. John's*, 1869, pp. 1000-1.

P. 30 l. 13. *Edmund*, son of the Rev. *Edm. Brome*, born at *Woodbridge, Suff.*, where he was educated under
 5 Mr. *Candler*, was adm. pensioner 26 Mar. 1686, aet. 15, tutor *John Billers*. B.A. 1689-90. M.A. 1693. B.D. 1701; adm. *Gregson* fell. 16 Mar. 1691-2, sen. fell. 8 Nov. 1708; his successor on the seniority appointed 2 Nov. 1724. A letter of his to Mr. *Dwyer*, 22 July 1698, is in *Brit. Mus.*
 10 MS. Add. 4275 n. 32 (*Ayscough*). His father *Edm.*, son of the Rev. *Edm. Brome*, born in *Middlesex*, educated for 3 years at *Norwich* school by Mr. *Loveday*, was admitted pensioner of *St. John's* 24 May 1658, tutor *Jas. Chamberlaine*. B.A. 1661-2. M.A. 1665; perpetual curate of *Wood-*
 15 *bridge* 1666, where he died Apr. 1719, aet. 77 (*Edm. Bohun's Autobiography*, 5, 39; his character by *Bohun* in MS. *Tanner* XXXIV pp. 155, 172; his petition to Sir *John Trevor*, master of the rolls, touching the misapplication of the surplus revenue of the almshouses at *Woodbridge*, 1699,
 20 *ibid.* CXXXVII p. 74). The grandfather, also *Edmund Brome*, was ejected from the living of *S. Repps, Norf.* (*Calamy Contin.* 623).

P. 30 l. 18. *Abednego Seller's book*. *The good man's preparation for the happy receiving of the blessed sacrament.*
 25 *Together with an account of the Holy-Passion-Week; and the great festival of Easter. With rules and directions how to fast acceptably; and how to communicate worthily. To which are annexed, particular lessons, prayers, meditations, and anthems, for the several days of those times of strict*
 30 *mortification and holy joy. In two parts. London. 1704. 12mo.* Dedicated to Sir *Wm. Boothby* bart. and his virtuous lady. It is a republication, 'with many alterations, additions, and amendments,' of *The devout communicant assisted with rules for the worthy receiving of the*
 35 *blessed sacrament. Lond. 1686. 8vo.*

P. 31 l. 5. *his will*. In MS. *Baker* XII 190. l. 6. *his books*. See the book-plate in *Baker's Hist. of St. John's* 1002 l. 23.

P. 31 l. 13. *another who had been his siser. A mistake. Henry, son of Wm. Gunning deceased, born at Ely, educated at the school there under Mr. Tenant, was entered a pensioner 17 July 1705 aet. 15, tutor Thos. Bosvile. He was nominated Hare exhibitioner by the master each year 5 from 1705-9, both inclusive. B.A. 1709-10. M.A. 1713; adm. Platt fellow 21 Mar. 1710-1, successor adm. 5 Apr. 1715.*

P. 32 l. 30. *Mr. R. Roper.*

P. 34 l. 20. *a younger brother. Philip, son of the Rev. 10 Ambrose Bonwick, born at Hadley in Surrey, taught there by his father, was adm. sizar for Drake junr. 26 Apr. 1712, aet. 14, tutor Anstey.*

P. 35 l. 26. *I do not care you should lye with any other but your brother. See John Strype's letter to his mother, 15 A.D. 1662 from Cambridge (Sir H. Ellis, Letters of eminent literary men, Camd. Soc. 179): 'At my first coming I laid alone; but since, my tutor desired me to let a very clear lad lay with me, and an alderman's son of Colchester, which I could not deny, being newly come: he hath laid 20 with me now for almost a fortnight, and will do till he can provide himself with a chamber. I have been with all my acquaintance, who have entreated me very courteously, especially Jonathan Houghton. I went to his chamber the Friday night I first came, and there he made 25 me stay and sup with him, and would have had me laid with him that night, and was extraordinary kind to me.'*

P. 45 l. 23. *Questions. The first three are taken, as Nelson says (Festivals and fasts, 1st ed., 1704, 496-7), from the well known lines in the golden verses 40-44, ascribed 30 to Pythagoras (cl. the commentary of Hierocles c. 19):*

μηδ' ὕπνον μαλακοῖσιν ἐπ' ὕμμασι προσδέξασθαι,
πρὶν τῶν ἡμερινῶν ἔργων λογίσασθαι ἕκαστον
πῇ παρέβην; τί δ' ἔρεξα; τί μοι δέον οὐκ ἐτελέσθη;
ἀρξάμενος δ' ἀπὸ πρώτου ἐπέειθι· καὶ μετέπειτα 35
δειλὰ μὲν ἐκπρήξας ἐπιπλήσσεις, χρηστὰ δέ, τέρευν.

Cf. Cic. *de senect.* § 38; *Diog. Laert.* VIII 22; *Sen. de ira* III 36; *Diod. Sic.* x 5 § 1; *Arrian, Epictet.* III 10 §§ 1-4, IV 6 §§ 32-35; *Porphy. vit. Pythag.* § 40; *Plut. de superst.* c. 7; *de curios.* c. 1; *Appul. Florid.* I c. 6 of the Indian gymnosophists; *Hor. sat.* I 4 133-8; *Clem. Alex. paedag.* I 10 p. 154 P. *Hieronym. in Rufin.* III 39, vol. III col. 566 A Vallarsi, gives the Pythagorean rule thus: *duorum temporum maxime habendam curam, mane et vesperi, id est, eorum quae acturi sumus et eorum quae gesserimus.* In 10 the famous verses 'de viro bono,' printed as *Idyl XVI* of *Ausonius*, we have a version of these rules, 14-17:

*non prius in dulcem declinat lumina somnum,
omnia quam longi reputaverit acta diei.
quae praetergressus? quid gestum in tempore? quid non?*
15 *cur isti facto decus absuit aut ratio illi? etc.*

P. 49 l. 31. *all the while I lived with your mother.*
Cf. p. 8 l. 27.

P. 53 l. 2. *Whitby's Ethics. Ethices compendium, in usum academicae iuventutis. Authore Daniele Whitby*
20 *S. T. P. Auctius et emendatius tertio editum. Lond. 1713.*
8vo. The copy in St. John's library seems to have been bought by the college, which shews that it was a book in request. First ed. *Oxon.* 1684. 8vo.

P. 53 l. 3. *Thirlby. Styan T. fellow of Jesus coll.*
25 *An answer to Mr. Whiston's seventeen suspicions of Athanasius in his historical preface. Cambr. 1712. 8vo.* Cf. *A defence of the answer to Mr. Whiston's suspicions, and an answer to his charge of forgery against St. Athanasius. Cambr. 1713. 8vo.* See a memoir in *Gent. Mag.* 1782,
30 p. 242, *Gilb. Wakefield's Memoirs*, ed. I p. 69 seq. and the indices to *Nichols, Lit. Anecd.*, and the *Tanner MSS.* His *Justin Martyr* was viewed with jealousy at Oxford (*Thesaur. epistol. Lacroz.* I 375; see *Otto's proleg.* to his 2nd ed. p. xxxviii). He was of *Leicester school* (*Carlisle* I 774).

35 P. 53 l. 3. *Burgersdicius's Ethics.* Cf. p. 19 l. 14 with n. *Idea philosophiae tum moralis, tum naturalis. Sive,*

epitome compendiosa utriusque ex Aristotele excerpta et methodice disposita. A Mr. Franc. Burgersdicio in academia Lugduno-Batava logices et ethices professore ordinario. Oxonii, excudebat Henr. Hall, Impensis Rob. Blagrave. 1654. 12mo. Also published at Leyden 1623, 1626, 1629, 1644, Oxon. 1634, Amst. 1650 etc.

P. 53 l. 4. *Stephani Curcellaei synopsis ethices. Tractatus lectu dignissimus. Editio secunda, priori (quoad capitulum summaria) auctior, et longe emendatior. Accessit Henrici Jenkesii Cantabrigiensis praefatio, de natura et constitutione ethicae, praesertim Christianae; eiusque usu et studio: Londini: Excudebat M. C. sumptibus H. Dickinson, bibliopolar Cantabrig. 1684. sm. 8vo. pp. (8) and 133. Recommended in the preface tyronibus academicis, as worth its weight in gold. A third ed. huic postremae editioni annexa est Renati Des-Cartes Ethice. Cantabrigiae, ex officina Johan. Hayes, celeberrimae academiae typographi. 1702. Impensis Edvardi Hall, et Rich. Thurlbourn, bibliopol. Cantab. sm. 8vo. pp. (8) and 133. Renati Des-Cartes ethice, in methodum et compendium, gratia studiosae iuventutis, concinnata. pp. 53, separately paged, but the signatures run on. Etienne de Courcelles, born at Geneva, 2 May 1586, a pupil of Beza's, preacher (1609-34) successively at Fontainebleau, Amiens and Vitry, became a Remonstrant and succeeded Episcopius in his chair at 25 Amsterdam; he died 20 May 1659. He was a warm friend of Descartes (A. J. v. d. Aa, Biograph. Woordenb. der Nederlanden, III 780-3).*

P. 53 l. 4. *Puffendorf, de officio hominis et civis. Cambr. 1682. 8vo. The two principal works of Sam. v. Pufendorf were long used as text-books in the universities. See Loundes, Watt and Darling for editions and translations.*

P. 53 l. 5. *Rob. Sanderson's De iuramenti promissorii obligatione praelectiones septem. Habitaе in schola theologica Oxon. termino Michaelis A.D. 1646, were printed at Lond. 1647. 8vo. (2 editions), 1670, 1676, 1683, 1696, 1719; transl. into english by k. Charles I. Lond. 1655. 8vo.*

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- (Wood-Bliss, *Athen.* III 627). *De obligatione conscientiae praelectiones decem: Oxonii in schola theologica habita* A.D. 1647, were printed at *Lond.* 1660 with a dedication to *Rob. Boyle*; 1661, 1670, 1676, 1682, 1686, 1710, 1719.
- 5 *Wm. Whewell* published the *de obligatione conscientiae*, with engl. notes and an abridged translation *Cambr.* 1851 8vo. Cf. *Allibone*. See more respecting the editions in *Jacobson's* pref. to *Sanderson's Works* (*Oxf.* 1854, 6 vols. 8vo.) pp. ix-xiii. The lectures are printed in vol. IV.
- 10 P. 53 l. 7. *the Aeneis*. See p. 19 l. 10. *Eustachius*. Cf. p. 20 l. 17. *Fr. Eustachii a S. Paulo, ex congregatione Fuliensi ordinis Cisterciensis, ethica, sive summa moralis disciplinae, in tres partes divisa. Cum duplici indice locupletissimo. Nunc demum, in gratiam studiosae inventutis,*
- 15 *seorsim edita, et quam plurimis mendis repurgata. Cantabrigiae: ex academiae celeberrimae typographeo, impensis Gulielmi Morden bibliopolae, apud quem venales prostant.* 1655. 12mo. pp. (8), 150, (11). Again *Lond.* 1666. 12mo., 1677. 12mo., 1693. 12mo. 'Ex officina Elizabethae Red-
- 20 *mayne. Prostant venales apud H. Dickinson, E. Hall, bibliopolas Cantabrigienses.*' His *Summa philosophiae quadripartita, de rebus dialecticis, moralibus, physicis et metaphysicis* was printed at *Paris.* 1609. 2 vols. 8vo. and 1623. 8vo.; *Lugd.* 1620. 8vo.; *Genev.* 1638. 8vo.; *Cam-*
- 25 *bridge* 1640. 8vo., and 1649. 8vo.; *Lugd. Bat.* 1647. 8vo. with pref. by *Adr. Heereboord*.
- P. 53 l. 9. *Jer. Collier's essays. Essays upon several moral subjects. In two parts.* 3rd. ed. *Lond.* 1698. 8vo. In four parts. Vol. I. 6th ed. corrected and enlarged.
- 30 *Lond.* 1722. Vol. II. (pt. 3). 4th ed. with large additions. *Lond.* 1728. Vol. III. (pt. 4). *Lond.* 1709. Like so many of *Bonwicke's* favourite authors, *Collier* was a nonjuror.
- P. 53 l. 10. *Pindar*. Cf. p. 19 l. 17. *G. J. Vossius. Rhetorices contractae sive partitionum oratoriarum libri*
- 35 *quinque. Lugd. Bat.* 1622, '27, '40. *Amst.* '66. 8vo. *Oxon.* 1672. 12mo. *Elementa Rhetorica. Lond.* 1739. 8vo. In vol. III. of his works.

P. 53 l. 11. *Grotius*. Perhaps in: *Institutiones iuris naturae et gentium ex Hugonis Grotii libris de iure belli et pacis excerptae*. Cantabr. 1703. 12mo. Cf. *Tho. Rutherford, Institutes of natural law; being the substance of a course of lectures on Grotius De iure belli ac pacis, read in St. John's college, Cambridge*. Lond. 1752-6. 2 vols. 8vo.; a book very highly esteemed in *America*, where it has been reprinted (*Allibone*). *Wm. Whewell* printed *Grotius* at *Cambridge* with an abridged translation and notes, 1853. 3 vols. 8vo.

P. 53 l. 12. *John Ray*. See *Memorials of J. R., consisting of his life by Dr. Derham, and notices by Sir J. E. Smith, Cuvier and Dupetit Thouars, with his itineraries etc.* ed. by *E. Lankester*. Lond. 1846. 8vo. *Letters* printed in *Sussex Archaeological collections* x 13 seq. *John Belfour* prefixed a biographical preface to his *Proverbs*, 5th ed., 1813. 8vo. 12s. He was ejected from a *Trinity* fellowship (*Calamy, Account*, 87; *Contin.* 120-2); and says in the pref. to his *Wisdom of God*: 'By virtue of my function I suspect myself to be obliged to write something in divinity, having written so much on other subjects: For not being permitted to serve the church with my tongue in preaching, I know not but it may be my duty to serve it with my hand by writing. . . . As for this discourse, it is the substance of some *common places* (so in the university of *Cambridge*, they call their morning divinity exercises) 25 delivered in *Trinity* college chapel, when I was fellow of that society; which I have enlarged with the addition of some collections out of what hath been since written by the forementioned authors [*Hen. More, Ra. Cudworth, Edw. Stillingfleet*, bp. *Sam. Parker, Rob. Boyle*] upon my 30 subject.' The book is dedicated to lady *Letitia Wendy of Wendy, Cambs.*, 'because I owe it to the liberality of your honoured brother, that I have this leisure to write any thing.' In early life he called himself *Wray: Jo. Wray* coll. *Trin.* quadrantarius admissus in matriculam 35 acad. Cant. Apr. 10, 1647. *Johan. Wray* A.M. coll. *Trin.* soc. has a copy of verses to *Oliver Cromwell* in

- Oliua pacis. Cantabr.* 1654. 4to. He was Dr. Duport's pupil. See *Duport's Sylvae*, p. 395' (Baker). See *Weekly Memorials for the ingenious*, 1683. 4to. n. 24. *Gods wijsheid geopenb. in de werken der scheppinge, uit het Eng.*
- 5 *Amst.* 1765. and again 1769; 2 pts. 8vo. A supplement by P. J. Loosjes: *Beschouwing van de werken der natuur. Amst.* 1768. 8vo. Z. C. v. Uffenbach had admired the book as a student, and began to translate it shortly before his death, but abandoned his task on ascertaining that fr.
- 10 and germ. translations (the latter with *Calvoer's* elaborate commentary) had already appeared (*Schelhorn, Vita Z. Conradi ab Uffenbach*, before *Selecta commercii epistolaris Uffenbachiani, Ulm* 1753, p. xxxviii). Ray is now best known to general readers by this admirable piece, which
- 15 has been popular since the time of its first appearance in 1691. See *Watt, Biogr. Brit.*, *Louwdes, Allibone, Grässe, Trésor* and *Lehrbuch* III (2) 644-5.

- P. 53 l. 13. *Allingham*. This book, which seems to be scarce, is in St. John's library. *A short account of the*
- 20 *nature and use of maps. As also some short discourses of the division of the earth into zones, climes and parallels; with the properties of the several inhabitants thereof. To which is subjoined a catalogue of the factories and places now in possession of the English, French, Dutch, Spanish,*
- 25 *Portugueze and Danes, both in the East and West Indies. With several tables very useful in geography and Navigation. By William Alingham, teacher of the mathematicks in Channel-Row, Westminster. London: Printed by R. Janeway, for Benj. Barker at the White-Hart in West-*
- 30 *minster-Hall.* 1703. 8vo. pp. (8), 85. Dedicated to Wm. Duncomb esq. of *Battlesdown, Beds.*, as an acknowledgement of many favours. Advertisement at the end: 'At the house, late the lord *Weymouth's*, in *Channel-Row, Westminster*, are taught the mathematicks in all its parts;
- 35 also youth boarded, land survey'd, timber measur'd, and dials delineated, by the author.' Another book of *Alingham's*, there advertised by the same publisher: *An*

epitomy of geometry, containing the principal theorems of Euclid's first, third, fifth, sixth, eleventh and twelfth books, with their uses and applications, digested in a method fit to be read by all such who would, in a short time, lay a foundation for the most required parts of the mathematicks. Also 5
Euclid's second book, and doctrine of proportion, algebraically demonstrated. To which is annexed, a treatise of measuring superficies and solids, vulgarly, decimally and practically; with the customs now used by artificers in measuring their several works. Likewise directions for 10
measuring board and timber; making vessels of any bigness; taking the plan of any court, yard, garden &c. Also, the cutting and measuring the five Platonick bodies. Of great use to all that would found their mechanick practices on the unerring principles of geometry. More particularly 15
for all engineers, gunners, mariners, gaugers, surveyors, measurers, artificers &c. Watt (under Allingham) cites a later edition ed. Lond. 1714. 12mo.; also *Method of fortification*. Lond. 1702. 8vo. 2s.; *Treatise of arithmetic*. Lond. 1710. 8vo. Allingham also revised and corrected 20
John Taylor's Thesaurarium mathematicae. Lond. 1707. 8vo. (*Brit. Mus.*).

P. 53 l. 13. *Euripides*. No doubt in the following edition: *Euripidis tragoediae Medea et Phoenissae, graeco-latinae cum scholiis graecis integris; nonnullis nunc pri-* 25
mum editis. Quarum prior ex collatione H. Stephani, posterior Hug. Grotii et MS. C. C. Cantabrig. cum commentario, variis lectionibus, atque indice locupletissimo. Accessit eiusdem vita iam denuo conscripta. Studio et opera Wilhel. Piers, coll. Emman. Soc. Cantabrigiae, 30
typis academicis, impensis Sam. Smith et. Beni. Walford, ad insignia Principis in coemeter. D. Pauli Londini. A.D. MDCCIII. 8vo. pp. (40), 392, with portrait of Euripides.
'Si typorum elegantiam mireris, gratias merito ingentes habeto illustrissimo principi Carolo duci Somersetensium, 35
munificentissimo nostrae academiae cancellario, cui cordi est nostrum, imo suum denuo revixisse typographeum.

- Horum [Grotii et Stephani] ubique fere institi vestigiis, non mediocriter adiutus manuscripto fab. *Phoenissarum* qui asservatur in *collegio Corp. Christi*, cuius mihi copiam fecit, et cui plurimum debes, Mr. *Io. Waller* dignissimus
- 5 eiusdem collegii socius. Illius exemplar *Grotianum Parisiis* editum anno superioris saeculi xxx^o. . . humanissimus bibliothecae publ. praefectus [*Io. Laughton*] e propriis amice et benevole, ut semper solet, mecum communicavit.' The preface is dated *Emm. coll.* 3 Nov. 1702.
- 10 *Wm. Piers* B.A. *Emm.* 1684-5. *Pierse* M.A. 1688. B.D. 1695. rect. of *N. Cadbury* when he subscribed for 2 copies of *Richardson's Godwin* in 1743. He has verses in *Lacrym. Cantabr.* 1694-5. f. K 4 verso. See on his *Euripides* the *Acta erud.* 1704, 355; *Le Clerc, Biblioth. choisie*, xi 276.
- 15 *S. F. W. Hoffmann* calls it a correct ed. It was published at 4s. large paper 26s. (see *Knight's Life of Colet*, 491). Verses by one *Wm. Pierse* in *Nichols, Lit. Anecd.* i 112.

- P. 53 l. 18. *Sallust.* The ed. of *Jos. Wasse* was published at *Cambridge* 1710. 4to. l. 19-20. Cf. p. 19 l. 31
- 20 seq. l. 20, 21. *Suetonius. Pliny.* Cf. p. 19 l. 19. *Pliny* was published at *Oxf.* 1677, and (by *Tho. Hearne*) 1703, 8vo. The numerous editions of several english translations shew the popularity of this author during the 18th century.
- l. 24. *Telemachus.* Cf. pp. 34 l. 17, 54 l. 27. l. 25.
- 25 *Hierocles.* Cf. p. 21 l. 22.

- P. 53 l. 28. *Catilinarian* etc. The speeches here named are all comprised in *M. Tullii Ciceronis orationum selectarum liber. Editus in usum scholarum Hollandiae et West-Frisiae*. . . *Lond. Typis E. Cotes, pro Johanne*
- 30 *Pierrepoint.* 1667. 12mo. Probably also in the editions bearing the same title *Lond.* 1675, '79, '86. 8vo.; and certainly in *Orationes quaedam selectae cum interpr. et notis, quas in usum Delph. edidit P. Carolus de Merouville. Quibus praefigitur vita Ciceronis per annos consulares di-*
- 35 *gesta. Adiciuntur in tres oratt. notae quaedam ex Asconio, P. Manutio cet. excerptae. Cantabrigiae, Jo. Hayes,* 1692 and 1699. 8vo. *Lond.* 1706, '14, '22, 8vo.

P. 53 l. 29. *Laur. Echard's Roman history*. Cf. p. 106 l. 5. Several editions of this book appeared, one as late as 1735, in 5 vols. 8vo. It was translated into fr. by *Desfontaines*, Paris, 1730-6. 12 vols. 12mo. His *History of England* may still be consulted with advantage. See 5 *Biograph. Brit.*, *Lowndes*, *Calamy's Own Times* II 395 seq., *Life of Is. Milles* 64, 152. He died 3 Sept. 1730 (*Hist. Reg. Chronol.* p. 57).

P. 53 l. 30. *Howell's Epistles*. These inimitable letters will soon be accessible in Mr. *Arber's* reprint. See an 10 anecdote of *Jas. H.* in *Sir K. Digby's Discourse of the powder of sympathy*. 1659.

ibid. *Jas. Tyrrell*. A brief disquisition of the law of nature, according to the principles and method laid down in the reverend Dr. Cumberland's (now lord bishop of Peter- 15 borough's) latin treatise on that subject. As also his consultations of Mr. Hobbs's principles put into another method. With the right reverend author's approbation. London: Printed, and are to be sold by Richard Baldwin, near the Oxford-Arms in Warwick-Lane. 1692. 8vo. pp. (100), 396. 20 2nd ed. 1701. 8vo. Dedicated to bp. *Ri. Cumberland*, of whose treatise *Tyrrell* had made an epitome on its first publication, for his own better remembrance and as an introduction to ethics for some near relations of his. *Rob. Boyle* and some other friends urged him to print the book. 25 All that was new in bp. *Parker's Demonstration of the laws of nature* borrowed from *Cumberland*. *Tyrrell* has added some notes from modern travellers concerning the customs of barbarians; and others from bp. *Jo. Wilkins*, *Hen. More*, and *John Locke*. Bp. *Cumberland's* letter to 30 the bookseller, consenting to the publication, begins: 'The learned authour of this treatise sent it to me (then being in a private station) above a year ago, but then concealed his name from me, either through his great modesty, or because in his prudence he thought that if I knew him, I might 35 be biassed in my judgement, by the honour which I am obliged to have to his family, and especially to his grand-

father by his mother's side, the most learned primate of Ireland' [*James Ussher*]. The 'learned and judicious' *Jas. Tyrrell*, was son of Sir *Timothy (Parr's Life of Ussher, pp. 58, 98)*. He induced *Tho. Smith* to write his
 5 *Vita Usserii* (praef. v, viii). See *Wood-Bliss, Athen.* iv 520; *Biogr. Brit.*

P. 54 l. 1. *Clerk's Physics*. The translation of *Rohault* by *Sam. Clarke*. See p. 65 l. 10 n.

ibid. *Cheyne. Philosophical principles of religion:*
 10 *natural and revealed: In two parts. Part I. Containing the elements of natural philosophy and the proofs of natural religion arising from them. The second edition corrected and enlarged. Part II. Containing the nature and kinds of infinites; their arithmetick and uses: together with the*
 15 *philosophick principles of reveal'd religion. Now first publish'd. By George Cheyne, M.D. and F.R.S. London: Printed for George Strahan at the Golden Ball in Cornhill, over against the Royal Exchange. MDCCXV. 8vo. pp. (32), 360, (24), 188. Dedicated, as ed. I of part I, had been*
 20 *in 1705, to John d. of Roxburgh.* The author had 'been often solicited to give orders for another edition of this work, for the use of the younger students of philosophy, who while they were taught the most probable account of the appearances of nature from the modern discoveries,
 25 might thereby have the principles of natural religion insensibly instill'd into them at the same time . . . I had seen the observations and corrections, the late ingenious and learned Dr. [*David*] *Gregory, Savilian* professor of astronomy at *Oxford*, had made on the former edition of
 30 this part. I had some remarks from the reverend and learned Mr. *John Craig*; as also some very judicious reflections from a gentleman at *Cambridge* ['Dr. *Brook Taylor*', ms. note in copy in St. *John's* library], who conceals his name.' The author is now chiefly remembered
 35 for his singular experiments in diet. See *Biogr. Brit.* with *addenda* in vol. iv.; *Burton's Life of David Hume* i 42-8; *Keble's Life of bp. Wilson*, 923 seq.

P. 54 l. 8. *the former excerpta.* Cf. p. 19 l. 27.

P. 54 l. 10. *his former method.* Cf. p. 20 l. 20 seq. l. 11. *the version of Musaeus.* The metrical latin version of *Musaeus, Bion and Moschus*, by David Whitford, Lond. 1655, 4to., and 1659, 4to. was highly esteemed. 5

P. 54 l. 13. *De Rep. ordinanda.* The *περὶ συντάξεως* is the first speech in a selection printed at London in 1672 and 1686, 12mo. l. 20. *Quintilian.* The title of the first of the declamations which go by his name is *Paries palmaris*. The ed. used by *Bonwicke* would be that of 10 *Oxf.* 1675 or 1692. 8vo. both of which contain also the dialogue on the causes of corrupt eloquence, which he had read (p. 19 l. 20).

P. 54 l. 27. *Telemachus.* Cf. p. 53 l. 24.

P. 54 l. 31. *a small tract of bishop Joseph Henshaw's.* 15 See *Wood-Bliss, Athen.* III 1195, IV 861. Bp. Kennett's account of him (MS. *Lansd.* 987 art. 99) is printed from MS. *Baker* XXVI 371 in *Notes and Qu.*, ser. 2, x 161. As a sufferer for *Charles I.*, the author would have a special attraction for *Bonwicke's* 'best friend', *Fras. Roper.* 20

P. 55 l. 19. *formerly.* Cf. p. 32 l. 10.

P. 55 l. 30. *John Newcome.* Afterwards master; see ind. to *Baker's Hist. of St. John's*, 1869. *Tacquet's Euclid.* See *Whiston's Memoirs* 131: 'In March 1702-3 I published my third book, which was *Tacquet's Euclid*, with 25 select theorems of *Archimedes*, and with the addition of practical corollaries, in *Latin*; for the use of young students in the university. The second edition was printed at *Cambridge* by Mr. *Crownfield*, for Mr. *Thurlborn* and Mr. *Dickenson*, A.D. 1710. It was also put into *English* 30 at *London*, from the second edition, under my own review. The price of my own edition in 8vo. was 4s. Now it was the accidental purchase of *Tacquet's own Euclid* at an auction, that occasioned my first application to the mathematicks, wherein *Tacquet* was a very clear writer.' *André* 35 *Tacquet* was born at *Antwerp* 23 June 1612 and died there 23 Dec. 1660. He taught first classics for five years, then

- mathematics for 15 years, at Louvain and Antwerp. See *De Backer, Biblioth. des écrivains de la compagnie de Jésus. Liège 1854. 11615-7*, where many editions, English and foreign, are cited. See also *Watt and Lowndes*, under *Euclid*.
- 5 The full title is : *V. Cl. Andreae Tacquet soc. Iesu sacerdotis et matheseos professoris elementa Euclidea geometriae planae ac solidae; et selecta ex Archimede theoremata. Editionem primam Cantab. adornavit plurimisque corollariis, varios propositionum usus exhibentibus illustravit,*
- 10 *et schemata XL addidit Gulielmus Whiston, A.M. nuperus matheseos professor Lucasianus. Editio tertia, prioribus multo auctior: cui accedunt complura nova schemata aeri incisa. Cantabrigiae, impensis Corn. Crownfield, celebratae academiae typographi; et Iacobi Knapton; biblio-*
- 15 *polae Londinensis, ad insigne Coronae in coemeterio D. Pauli. MDCCXXII. 8vo. pp. (22), 330.* Whiston's preface is dated 3 *Cal. Mart.* 1702-3. He acknowledges obligations to *De Chales, Barrow, Pardies, Sturm, and Is. Newton.*
- P. 55 l. 31. *Rohault's Physics.* Cf. p. 54 l. 1. *Iacobi*
- 20 *Rohaulti physica. Latine reddidit, et annotiunculis quibusdam illustravit S. Clarke A.B. C.G.C.C. Accessit index rerum et phaenomenorum praecipuorum. Lond. impensis Iacobi Knapton. 1697. 8vo. pp. (32), 184, 262.* Dedicated to *John Moore*, bp. of *Norwich.* *Iacobi Rohaulti*
- 25 *Physica. Latine vertit, recensuit, et uberioribus iam adnotationibus, ex illustrissimi Isaaci Newtoni philosophia maximam partem haustis, amplificavit et ornavit Samuel Clarke A.M. admodum reverendo in Christo patri, Ioanni episcopo Norwicensi a sacris domesticis. ibid. 1702. 8vo. pp. (32)*
- 30 *263, 119, 102, (14). Editio tertia, in qua annotationes sunt dimidia parte auctiores, additaeque octo tabulae aeri incisae. ibid. 1710. 8vo. pp. (32), 495, (17).* *Clarke* is described as *regiae maiestati a sacris*; he acknowledges his obligations in the preface: 'permulta doctissimo et
- 35 in his rebus exercitatissimo viro *Ricardo Laughton*; nec non domino *Carolo Morgan*, reverendo admodum episcopo *Eliensi* nunc a sacris domesticis; debere me gratus fateor,

Quorum prior, multa sparsim communicavit, plurima cor-
 rexit; posterioris, integrae sunt dissertationes sex.' A
 fourth edition was published in 1718: *accedunt etiam in*
hac quarta editione novae aliquot tabulae aeri incisae, et
annotationes multum sunt auctae. In the catalogue of 5
 Queens' library occurs an ed. Lond. 1750. John Clarke,
 dean of Salisbury, translated Rohault with his brother's
 notes into *English*. 2 vols. Lond. 1735. 8vo. Tyrrell's
 dedication of his *Disquisition of the laws of nature*: 'Thus
 Monsieur Rohault's abridgement of *Des Cartes's* philosophy 10
[has] been received with general applause, not only
 by all ingenious men of the *French*, but also of our
 own nation, who understand that language.' *Hoadly's*
pref. to Sam. Clarke's works: 'The philosophy of *Des*
Cartes was then the established philosophy of that uni- 15
 versity; and the system of nature hardly allowed to be
 explained any otherwise than by his principles: which,
 at best, were evidently no more than the inventions of
 a very ingenious and luxuriant fancy; having no found-
 ation in the reality of things, nor any correspondency 20
 to the certainty of facts. His tutor himself [afterwards
 Sir *Jo. Ellis*], though a learned man, and for ever to
 be honoured for his conscientious care of all under him,
 was a zealot for this philosophy; and as he was most
 diligent in reading to his pupils, without doubt gave them 25
 the most favourable impressions of what he had so closely
 embraced himself; and but little encouragement to strike
 out any light in another way of thinking. The great Sir
Isaac Newton had indeed then published his *Principia*.
 But this book was but for the few; both the manner and 30
 matter of it placing it out of the reach of the generality
 even of learned readers: and strong prejudice, in favour
 of what had been received, working against it. But
 neither the difficulty of the task, nor the respect he paid
 to the director of his studies; nor the warmth and pre- 35
 judice of all around him, had any effect upon his mind.
 Not at all satisfied therefore with hypotheses arbitrarily

adapted to appearances, he set himself immediately to the study of what was real and substantial: and in this study he made such uncommon advances, that he was presently master of the chief parts of the *Newtonian* philosophy; and, in order to his first degree, performed a public exercise in the schools, upon a question taken from thence, which surprized the whole audience, both for the accuracy of knowledge, and clearness of expression, that appeared through the whole. Such an example could not but be of great use, to animate all around him. But he was not content with the service he could do to true philosophy, by his example only. As soon as he had taken that first degree, young as he was, he made an effort for the service of the students, which ought not to be forgotten. The system of natural philosophy then generally taught in the university, was that written by Mons. *Rohault*; entirely founded on the *Cartesian* principles; and very ill translated into *latin*. [The translation of *Th. Bonet*, *Genev.* 1674. 8vo. was republished at *London* 'cum animadversionibus *Antonii le Grand*' in 1682. 8vo. with a dedication to *Thomas Short*, M.D.]. He justly thought that philosophical notions might be express'd in pure *latin*: and if he had gone no farther than this, he would have merited of all those who were to draw their knowledge out of that book. But his aim was much higher than the making a better translation of it. He resolved to add to it such notes, as might lead the young men insensibly, and by degrees, to other and truer notions than what could be found there. And this certainly, was a more prudent method of introducing truth unknown before, than to attempt to throw aside this treatise entirely, and write a new one instead of it. The success answered exceedingly well to his hopes: and he may justly be stiled a great benefactor to the university, in this attempt. For by this means the true philosophy has without any noise prevailed: and to this day his translation of *Rohault* is, generally speaking, the standing text for lectures; and his

notes the first direction to those who are willing to receive the reality and truth of things in the place of invention and romance. And thus before he was much above twenty years old, he furnished the students with a system of knowledge, which has been ever since, and still continues to be, a publick benefit to all who have the happiness of a liberal and learned education in that university.' *Wm. Whiston's Memoirs of Dr. S. Clarke. Lond. 1730. 8vo. pp. 5-8*: 'About the year 1697, while I was chaplain to Dr. *John Moor*, then bishop of *Norwich*, I 5 met at one of the coffee-houses in the *Market-place of Norwich*, a young man, to me then wholly unknown, his name was *Clarke*, pupil to that eminent and careful tutor, Mr. *Ellis*, of *Gonvil and Caius college in Cambridge*. Mr. *Clarke* knew me so far at the university, I being about 15 eight years elder than himself, and so far knew the nature and success of my studies, as to enter into a conversation with me, about that system of *Cartesian* philosophy, his tutor had put him to translate; I mean *Rohault's Physicks*; and to ask my opinion about the fitness of such a translation. I well remember the answer I made him; that "Since the youth of the university must have, at present, some system of natural philosophy for their studies and exercises; and since the true system of Sir *Isaac Newton* was not yet made easy enough for that purpose; it was 25 not improper, for their sakes, yet to translate and use the system of *Rohault*, [who was esteemed the best expositor of *Des Cartes*,] but that as soon as Sir *Isaac Newton's* philosophy came to be better known, that only ought to be taught, and the other dropp'd." Which last 30 part of my advice, by the way, has not been follow'd, as it ought to have been, in that university: but, as bishop *Hoadley* truly observes, Dr. *Clarke's Rohault* is still the principal book for the young students there. Though such an observation be no way to the honour of the tutors 35 in that university, who in reading *Rohault*, do only read a philosophical romance to their pupils, almost perpetually

contradicted by the better notes thereto belonging. And certainly, to use *Cartesian* fictitious hypotheses at this time of day, after the principal parts of Sir *Isaac Newton's* certain system have been made easy enough for the understanding of ordinary mathematicians, is like the continuing to eat old acorns, after the discovery of new wheat, for the food of mankind. However, upon this occasion, Mr. *Clarke* and I fell into a discourse about the wonderful discoveries made in Sir *Isaac Newton's* philosophy. And the result of that discourse was, that I was greatly surpriz'd, that so young a man as Mr. *Clarke* then was, not much, I think, above twenty-two years of age, should know so much of those sublime discoveries, which were then almost a secret to all, but to a few particular mathematicians. Nor did I remember above one or two, at the most, whom I had then met with, that seemed to know so much of that philosophy, as Mr. *Clarke*. Of which conversation I gave an account to my patron, the bishop, as soon as I was returned to the palace: and farther told him what I had learned, that the young man's father was an alderman of that city: whose most excellent character also was soon known, and which character recommended him so to the citizens of *Norwich*, that they chose him without, nay, against his own inclination, to represent them in parliament. Bishop *Moor*, who ought to have that justice done his memory, that he was ever ambitious of being, and of being esteemed a patron of learning, and learned men, immediately desired me to invite alderman *Clarke* and his son to the palace, to see me: taking care, at the same time, that they should be handsomely entertain'd by me there. They were by me both invited, and they both came down to the palace together accordingly. And then it was that I had the opportunity of first introducing Mr. *Clarke* into the bishop's acquaintance, which proved the happy occasion of that great favor and friendship which was ever afterward shewed him by the bishop, which he highly deserv'd

at his hands ; and which procured him at first *St. Bennet's Paul's-wharf*, and at last to be made both chaplain to queen *Anne*, and rector of *St. James's*. *Jacques Rohault*, born at *Amiens* in 1620, died at *Paris* 1675 and was buried in the *Sainte-Genevieve*, by the side of *Descartes*.⁵ A barometer, invented by him, is still known as the *chambre de Rohault*.

P. 56 l. 1. *De Chales*. *The Elements of Euclid explain'd, in a new, but most easie method. Together with the use of every proposition through all parts of the mathematics*.¹⁰ Written in French by that excellent [sic] mathematician, *F. Claud. Francis Milliet de Chales*, of the society of *Jesus*. And now carefully done into English, and purg'd from a multitude of errors, which had escap'd in the original. Oxford, Printed by *L. Lichfield*, printer to¹⁵ the university, for *Anthony Stephens*, bookseller near the theater in Oxford. 1685. 8vo. [contains bks. I-VI. XI. XII.] pp. (4), 380. 2nd ed. Lond. 1696. Other editions, fr. *Paris* 1677, engl. *Oxf.* 1685, 1700, 1704 all 12mo. See *Watt* and *Lowndes* under *Euclid*. *De Challes* was born²⁰ at *Chambéry* in 1621, taught classics and rhetoric for nine years, was for sometime a missionary in *Turkey*; then professor of hydrography at *Marseilles*; he then taught at *Lyons* philosophy for four years, mathematics for seven, theology for five; lastly he was rector of the college of²⁵ *Chambéry* and died at *Turin* 28 March 1678 (*De Backer*, *Biblioth. des écrivains de la compagnie de Jésus, Liège*, 1854, II 115-7, where many editions are cited).

P. 58 l. 22. *coffee house*. Fifty years later *Wm. Paley* (*Memoirs by Meadley, Edinb.* 1810, pp. 16-7) used to spend³⁰ his evenings when an undergraduate 'at a coffee-house in *Trumpington Street*, kept by one *Dockerell*; a house of character, and frequented more by fellows and masters of arts than by undergraduates. This coffee-house retained its character for many years: the masters of arts used to³⁵ occupy the upper, the bachelors and undergraduates the lower parts of the room.' So, as tutor of his college, he

went at nine o'clock (p. 70) 'to supper at *Dockerell's* coffee-house, or elsewhere.'

P. 59 l. 3. *Ken's Winchester manual*. Cf. p. 10 l. 20.

P. 60 l. 14. *once before*. Cf. p. 23 l. 23 seq.

5 P. 62 l. 15. *his brother*. *Third register* p. 258: 'Electio discipulorum *Iulii* 10, 1713. Ego *Philippus Bonwicke Surriensis* iuratus et admissus sum in discipulum huius collegii pro domina fundatrice ad officium pulsatoris campanae decessore [*Sam.*] *Lisle*.'

10 P. 62 l. 24. *Mr. R. Roper*. l. 25. *Mr. B.* Given in full, *Browne*, both here and below, in *Nichols, Lit. Anecd.* v 140-1. If *Nichols* went upon conjecture, a more probable guess would be *Baker*, as the two *Bonwicks* held *Baker* exhibitions, and *Tho. Baker* had the right of
15 disposing of them during his life (*Masters* xii, 102).

P. 62 l. 27. *another exhibition*. *Third register*, p. 506: 'Exhibitionarii *Iulii* 4^{to}, 1712. *Bonwick* senr. electus exhibit pro *M^{ro} Baker*.' P. 509. 'Exhibitionarii electi *Nov.* 2, 1713. *Bonwick* iunr. pro *M^{ro} Baker* decessore
20 *M^{ro} [Jo.] Baker*.' Neither of the *Bonwicks* held a *Hare* exhibition.

P. 64 l. 8, 12, 14, 26. *Mr. B. Browne* or *Baker*. l. 25, 28. *Mr. R. Roper*.

P. 65 l. 9. *Suicer*. *Ioh. Hen. Suiceri, linguae graecae*
25 *in Athenaeo Tigurino professoris, compendium physicae Aristotelico-Cartesianae, in usum tironum methodo erotemata adornatum. Accedit breve et succinctum theoreticae philosophiae theatrum: editio altera, recognita et emendata. Amst. apud. Henr. Wetstenium. Prostant venales apud*
30 *Guil. Graves, bibliop. Cantab.* 1695. 12mo. In a singular dedication *Henr. Wetstein* confesses that he had purloined the MS. 'En Tibi, SUICERE CLARISSIME, tractatum illum tuum, quem ego cum nuperius ad Te inviserem, Te inscio atque inconsulto manu scriptum mecum abstuli.'

35 *Joh. Heinr.*, son of *Joh. Caspar Suicer* author of the well-known *thesaurus ecclesiasticus*, was born 6 Apr. 1644, succeeded his father as greek prof. at *Zurich*, and died

23 Sept. 1705. The *historia vitae et obitus J. H. Suiceri* was published by Joh. Rod. Wolph in 1745.

P. 65 l. 10. *Rohault's Physics*. Cf. p. 55 l. 31. *Derham*. *Wm. Derham's Physico-theology; or, a demonstration of the being and attributes of God from his works of creation, being the substance of sixteen sermons preached in St. Mary-le-Bow church, London, at the hon. Mr. Boyle's lectures in the years 1711 and 1712.* Lond. 1714. 8vo. (the third ed. within a year). Reviews are cited in *I. A. Fabricii Dialectus argumentorum* etc. Hamb. 1725, p. 292; there is a notice of him in *Nichols, Lit. Anecd.* I 142-3, and an account of his life and writings is prefixed to the ed. of his *Boyle lectures* published in 1798, 2 vols. 8vo.; a letter by him in *Sir H. Ellis, Letters of eminent literary men* 315. He offered to procure the election of *Fabricius* as fellow of the Royal society (*Fabricii Vita* 68, cf. 173-4). His *Astro-theology* and *Physico-theology* have been translated into dutch by *A. van Loon, Leyden* 1728, 1739, 1742, 4to. etc.; into germ. by *Fabricius* 1741 and 1750 etc.; into fr. by *Bellanger, E. Bertrand and Lafneu*, last printed in *Migne's Démonstrations évangéliques* VIII; also into danish, italian, swedish. See *Allibone*, the *Bodl. Catal.*, *Watt, Lowndes; Höfer, Biogr. générale; Quérard, La France littéraire*.

P. 65 l. 11. *Hughes*. *S. Ioannis Chrysostomi de 20 sacerdotio libri vi. graece et latine quibus dissertationes quasdam praemisit contra librum falso inscriptum, ecclesiae Christianae Iura vindicata, notasque adiecit Ioannes Hughes A.M. collegii Iesu Cantab. socius. Editio altera priore illa emendatior et auctior. Accessit S. Gr. Nazianzeni eiusdem sedis archi-episcopi, de eodem argumento conscripta, oratio apologetica. Opera S. Thirlby, A.B. eiusdem collegii alumni.* Cantabrigiae, typis academicis impensis Edm. Jeffery, bibliopolae Cantabr. MDCCXII. 8vo. pp. 12, title; dedication to Dr. Charles Ashton, master of Jesus; 35 'lectori benevolo s.' by *Styan Thirlby*, the editor of the 2nd ed., published after the death of *Hughes*; 'Iuventuti

- academicae, iis praesertim, qui rei theologicae aut operam dant, aut sunt daturi'), 160 ('Dissertationes quaedam prooemiales: in quibus auctoritas ecclesiastica, quatenus a civili est distincta, explicatur et defenditur; obiectiones
- 5 *Erastianorum*, quae sese offerunt, diluuntur: praesertim vero nuperi cuiusdam scriptoris, qui *de ecclesiae Christianae iuribus* librum edidit'), 456. The first ed., published at Cambridge in 1710, met with rare success. See *Walch, Bibl. Patr.*; letters between *Hughes* and some friends in
- 10 *Gent. Mag.* 1778, 583, 621; *ibid.* 1783, 412. In Dr. Geo. *Hickes' Two treatises on the Christian priesthood*, ed. *Anglo-Cath. libr. Oxf.* 1848, III 283 seq. *Hughes'* preliminary dissertation is translated; the translation (by *Hilkiah Bedford*) was first published in 1711, 8vo. In 1712
- 15 *Hughes* published an *Essay towards further evidence of our Saviour's divinity*, 8vo. He gave evidence against *Wm. Whiston* (*Whiston's Append.* to his *Historical preface* I, 3 seq.) and died 18 Nov. 1710 (inscription in *Le Neve, Monum. Anglicana*, 1615-1718, 239).
- 20 P. 65 l. 12. *Henry Hammond*. Cf. p. 106 l. 16. Many of his letters are printed in 'Illustrations of the state of the church during the rebellion' (in various numbers of the *Theologian and ecclesiastic*); also in *Brit. Mag.* x 678 seq.; nineteen were printed by *Fr. Peck* in 1739. He
- 25 wrote 'a letter to the publisher' for *The gentleman's calling* [by lady *Packington*?], *Lond.* 1660. See the indices to *Sanderson's Works* and the *Tanner MSS.*; lives in *The Christian's mag.* III 99-108 and in *Teale's Lives of English divines*, 1846. On his living of *Penshurst* see *Ms. Baker*
- 30 xxvii 432, *Calamy Contin.* 281; subdean of *Ch. Ch. Calamy Acc.* 699; his letters to *Cheyne*, *ibid.* 676. Verses to him by *Thos. Washbourne* in his *Poems* 1654 (repr. by *Grosart* 1868 pp. 218-9). Cf. *Allibone*.
- P. 65 l. 19. *Sir Norton Knatchbull*. On his library,
- 55 his notes on the N. T. and his share in the *Polyglot*, see *Duport's Musae subsec.* 262, 295, 309; his son *John, Duport's* pupil, *ibid.* 313; he founded the school at

Ashford, Kent (*Life of Dr. Rt. Warren*, before his *Sermons*, 1739, p. iii seq.); the autograph MS. of his *Annotationes in libros Novi Testamenti paradoxae orthodoxae* is in *Cambr.* MS. Gg iv 20 art. 3. The book was printed *Lond.* 1659. *Oxf.* 1677. *Amst.* 1694. 8vo. Engl. by the author *Annotations upon some difficult texts in all the books of the N. T.* 5
Cambr. 1693. 8vo.

P. 65 l. 20. *French.* Cf. pp. 34 l. 8, 53 l. 24, 54 l. 26.

P. 65 l. 22. *Latrin.* The *Oxford* reprint retains the blunder *Latin.* 10

P. 66 l. 3. *while the coaches continued to go through in a day.* Cf. *Cooper's Annals of Cambridge* III 463 'From *Chamberlayne's Angliae Notitia*, 1671, it appears that the coaches from *London* to *Cambridge* performed the journey in 12 hours, "not counting the time for 15 dining, setting forth not too early and coming in not too late." In the early part of *Geo. II.'s* reign, especially in the winter season, although the coaches had six horses, they were frequently two days in performing the journey hence to *London.*' 20

P. 67 l. 10. *singing bishop Ken's Morning Hymn as soon as he awaked.* See *Anderdon's Life of Ken*, ed. 2, p. 115: '*Ken* exhorts the *Winchester* scholars to "be sure to sing the Morning and Evening Hymn in their chamber devoutly." He means that they should say them in bed, 25 the first thing on waking, and the last on going to sleep.'

P. 68 l. 3. *This exercise.* Cf. the puritan exercise of 'repetition.' *Autobiogr. of Matt. Robinson*, *Cambr.* 1856, p. 63 n. See *Sam. Clarke's Lives of 32 divines*, 1677, fol. p. 197: 'the particular fellows[*of Queens'* under *Herb. Palmer*] 30 ..., beside the instruction of their pupils in learning, caused them to come to their chambers to prayers every night, and to repetition of sermons on the *Lord's day.*' P. 290: 'on *Sabbaths* in the evening the sermon, which he [*abp. Ussher*] had preached in the forenoon, was repeated in 35 his chappel by one of his chaplains.' P. 314: 'Master [*Stephen*] *Goffe* [*of Magd. coll. Oxf.*] having thus received

him [*Rob. Harris*] into his charge, required him that with the rest of his fellow-pupils he should joyn in reading the scriptures, repetition of sermons, and prayer.' P. 331: 'His [*Rob. Harris*'] custome was, presently after he had
 5 heard a sermon, to write down the heads thereof, and he scarce either forgot or misplaced any of them. Upon fast-nights he would by the strength of his memory repeat two, sometimes three, sermons that he had heard that day, in the same order as they were delivered.' P. 394:
 10 'He [*Ignatius Jurdaine*] was a constant writer of sermons, even when he was old, and that, not for his own benefit alone, but for the good of his family, to whom he did constantly repeat the sermons.' Cf. pp. 149, 162, 190, 237.

P. 69 l. 8. *Great Bookham. Manning and Bray*,
 15 *Surrey*, 1809, II 688 (speaking of *Bagdon* farm, *Gt. Bookham*): 'About 30 years ago an earthen vessel was ploughed up, containing about a peck of small roman brass coins, chiefly of *Gallienus*, and some of the later emperors.' *James Bonwicke* in his will bequeathed his
 20 cabinet of coins to *Wm. Bowyer*, who bequeathed it again to *Dr. Wm. Heberden*.

P. 70 l. 10. SOLI INVICTO COMITI. An inscription found on the coins both of *Constantine* the great and of his son of the same name (*Rasche* II 849, 855).

25 P. 72 l. 11. as the philosophers have discovered an acceleration of the motion of heavy bodies in their descent towards the earth, the same we may suppose in the ascent of a pious soul towards heaven. A common comparison. *Autobiogr. of Matt. Robinson, Cambr.* 1856, 69: 'he
 30 preached to his people as diligently as ever, and more earnestly and fervently, his motions being all *velociores in fine*, when drawing near unto the centre.' *Tho. Fuller, The holy state* bk. IV c. 10 p. 276, *Cambr.* 1648, fol. 'The motion of piety in him [*St. Augustine*], by custome now
 35 made naturall, was *velocior in fine*, daily breathing out most pious ejaculations.' *Leighton's Works*, ed. *West*, 1870, v 273: 'the nearer things are to their accomplish-

ment, the more, usually, the Lord excites the hopes and prayers of his people about them, and they pray the more earnestly, . . . moving naturally in it, and therefore fastest when nearest their place.' Cf. *Jos. de Burgo* cited in *West's* n. Pref. to *Jos. Madé's Works*, 1677, f. * 4 vo. 5
 'By other letters of his . . . might farther appear his equal skill in the history of nature and philosophy; they being written in answer to several enquiries of Sr. *W. Boswel*, an excellent philosopher and mathematician, some *de motu gravium et levium*, as likewise touching the equality of 10 natural motions, with some reflexions on the common opinion, of their being *velociores in fine quam in principio*.'

P. 72 l. 29. bp. *Beveridge's Private Thoughts*. Cf. pp. 11 l. 14, 73 l. 4.

P. 82 l. 18. so to love the person, as yet to hate his sins. 15
Martial x 33 10 *parcere personis, dicere de vitiis*.

P. 94 l. 20. winding up the clock. Cf. pp. 95 l. 3 and 12, 101 l. 16. He was elected to his scholarship as 'clock-keeper.' See *Stat. Eliz.* c. 14 and 18.

P. 96 l. 10. ground-ivy-tea. *Rees' Cyclopaedia*: 'Ground-ivy is an attenuant and dissolvent, and famous, both externally and internally, as a vulnerary. It is much used by way of tea in disorders of the breast and lungs, and is sometimes an ingredient in the pectoral decoction. It is esteemed a specific in erosions and ulcerations of the 25 viscera, and particularly of the kidneys and lungs.' *Gerarde, Herbal*, 1633, p. 856, recommends it as a remedy for *sciatica*. *plantane*. *Rees* s. v. *plantain*: 'The leaves and seeds, recommended as vulneraries, in phthisical complaints, spittings of blood, alvine fluxes etc., appear to be 30 of the milder kind of restringents or corroborants.' *Gerarde*, 421: 'Plantaine is good for ulcers that are of hard curation, for fluxes, issues, rheumes, and rottenness, and for the bloody flux: it stayeth bleeding, it heales up hollow sores and ulcers, as well old as new.'

P. 96 l. 27. Dr. *Wm. Wagstaffe*. See index to *Nichols, Lit. Anecd.* 35

P. 97 l. 28. *his death.* Four years after *Wm. Bowyer* wrote of him (*Nichols, ibid.* i 183): 'Quoties de angelis, de caelis, fit mentio, ignosce mihi, si defuncti amici subeat recordatio. Eheu! infandus renovatur dolor, et vulnera
5 nostra plane recrudescunt. At, at, simul ac tecum mihi esse sermonem intueor, spes aliqua laetior effulget; ignosce etiam mihi, si pro amico abrepto in vivis alter praesens esse videatur.'

P. 98 l. 30. *Sir Newton.* *Sir*, i.e. *Dominus*, Ds. the
10 proper title of a B.A. See *Autobiography of Matt. Robinson, Cambr.* 1856, p. 29 n. 5. *Lancelot Newton* (p. 102 l. 1), son of *Lancelot Newton* gent., born at *Carcolson Notts*, educated at *Nottingham* school under *Ri. Johnson*, was adm. pensioner 18 May 1710, aet. 18, tutors *Tho. Feilde*
15 and *Edm. Waller*. B.A. 1713-4, M.A. 1717, LL.D. by mandate 1728, adm. 1729. Elected foundation fellow of *St. John's* 19 Mar. 1715-6, adm. 20 Mar. Again 'sworn, admitted and restored' 21 Jan. 1716-7; elected medical fellow 13 Oct. 1721 *decessore* *Matt. Prior* (*Register* III 625);
20 elected *legista* or legal fellow, *decessore* *Dr. Ri. Berry* 22 Dec. 1727 (*ibid.* 624); elected sen. fellow 19 May 1733; registry of the university 27 April 1726; died fellow 5 Dec. 1734 (*Gent. Mag.* p. 703). *Nichols, Lit. Anecd.* i 418 adds: 'bachelor of the canon and civil law and
25 *Cronian* professor of physic' (?). His friendship for *Bonwicke* found vent in the following (*Nichols, Lit. Anecd.* v 152-4, 'from the original MS. preserved by Mr. Bowyer).

'Ode on the death of AMBROSE BONWICKE.

I.

30 'Dearest of all my friends and best of men,
Accept the offering of a grateful pen.
Somewhat extremely kind I fain would say:
But, through the tumult of my breast
With too officious love opprest,
35 My feeble words want strength to force their way.

‘But why this formal speech from me?
 If I am eloquent in sighs,
 It will suffice,
 Thee, my friend, my better part;
 Partner of every secret of my heart.

5

II.

‘Unhappy youth! what shall I say?
 Shall I intreat relentless Fate in vain?
 Shall I complain
 That thou art immaturely snatcht away?
 Alas! what have I said?
 In virtue thou ’rt mature, though not in age:
 And blessed are the dead:
 Blessed it is to quit this earthly stage.
 I’m the unhappy, who remain
 Fast link’d to earth with a corporeal chain.

10

15

III.

‘I who groveling lie
 In darkness and obscurity:
 Whilst thou, let loose, dost roam the realms above, 20
 And view’st in brightest day the wondrous works of Jove.
 Those things from thee no longer hidden are,
 Which rack the brain of the philosopher.
 Oh! what discoveries
 Make thy enlightened eyes! 25
 Thou now those riddles art able to explain,
 Which thou and I have found too hard for mortal man.
 Thou now canst understand, how God
 Created heaven and earth and all things with a nod.

30

IV.

‘Thou now canst understand
 How all events are rul’d by the Almighty hand.
 Thou pity’st, when I try
 To fathom deep eternity.

Alas ! too deep the pit,
 For Reason's plummet and the line of Wit ;
 Too light the plummet and too short the line,
 To search into the Power and Will Divine.

5

V.

‘Thou shalt no more
 Be lost upon the boisterous seas
 Of trouble and of woe
 Common to all below :
 10 Thou ’rt safely landed on the shore
 Of everlasting happiness and ease.
 Thou with a pitying eye
 Shalt see
 Thy friends wade through a vale of misery.
 15 Thus a happy mariner
 (The gods have seal’d for good)
 Brought safe to shore by some propitious star,
 Beholds his comrades sinking in the flood.

VI.

20

‘But art thou for ever gone ?
 Must thy dear flesh be eaten by the worm ?
 Will neither prayers nor tears atone
 For thy return ?
 And must thy head,
 25 With arts and learning so well furnished,
 No distinction have,
 But moulder in the grave,
 Together with the vile and ignominious slave ?
 Shall I no more converse with thee ?
 30 Shall we no more dispute ?
 Shall we no more the subtle *Locke* confute ?
 Shall I no more partake of thy philosophy ?
 Yes we shall meet again, my friend,
 In a far more happy state,
 35 Where our joys shall know no end,
 Where death shall have no power to separate.

LANCELOT NEWTON, B.A.’

P. 99 l. 12. *that prayer*. Cf. p. 103 l. 3. In *Whichcot's Discourses*, Lond. 1701, I 409-424: 'The prayer, some parts of which were ordinarily used by Dr. Whichcot before sermon.' The passage quoted is from § 17 p. 421: 'And superadd this to all the grace and favour Thou hast shewn us all along in life, not to remove us hence, but with all advantage for eternity; when we shall be in a due preparation of mind, in a holy disposition of soul, in a perfect renunciation of the guise of this mad and sinful world; when we shall be intirely resigned up unto Thee our God; when we shall have clear acts of faith in God by *Jesus Christ* in our souls; high and reverential thoughts of Thee in our minds; enlarged and enflamed affections towards Thee.'

P. 99 l. 14. *into his Nelson*. Cf. p. 11 l. 12 seq. 15

P. 99 l. 21. *neighbour*. Cf. p. 102 l. 8.

P. 100 l. 6. *elegies*. See that of *Laur. Jackson* pp. 107-9; that of *Lanc. Newton* pp. 205-7.

P. 100 l. 10. *my redit*. Fellows and scholars by stat. *Eliz.* c. 27 were ordered to ask leave of absence from the master, or in his absence, the president or his deputy. 'Quicumque exeundi facultatem petierit scribat prius in registro apud magistrum vel praesidem, vel eius vices gerentem, diem exitus et rursus diem reditus postridie quam redierit manu sua.' Within the last 20 years this register was still kept in the master's lodge. 25

P. 100 l. 14. *Thos. Baker*. Add the following notices to *Zach. Grey's* account of the college historian, which has been three times printed, by *Masters*, by *Nichols*, and in the *Biogr. Brit.*, and to the thin and lifeless sketch in *Hor. Walpole's Works*, 4to., II 339 seq. where is his will p. 360 seq. He has verses in *Acad. Cantabr. affectus* 1684-5 f. R 4 vo. *Cole's* account of him is in *Brydges, Restituta*, IV 409; notices in *Reliquiae Hearnianae*, see ind., *Wilson's Memorabilia Cantabr.* 239 seq., *Carter* 261, 35 266, 441; verses on his death among the *Hunter MSS.* at *Durham*; a funeral sermon on him in *Waterland's Works*

x 442; an account of him, with his will, in *Dibdin's Bibliomania*. He was liberal out of his poverty, even to men of opposite principles: on *Calamy's Acc.* 118, *Contin.* 157, (where *Rob. Wilson*, sometime a scholar of
 5 *Jesus college B.A.* 1653-4, is called 'an arch beggar for the nonconformists,') he notes: 'This is a true account of honest *Rob. Wilson*, who was a *Durham* man, where the church there might have taught him music, and better principles, had he been so inclin'd. He was a great
 10 beggar, and has been several times at my chamber upon such occasions.' *Diary of Edw. Rud, Cambr.* 1860, 7: 12 Oct. 1711: 'Mr. *Burrell* contested with Mr. *Euin* of *Sydney* for the rectory of *Ovington* in *Norfolck* and lost it by one vote, viz. 85 to 86, but *Euin* had 2 nonjurors who
 15 voted for him, viz. Mr. *Baker* and Mr. *Billers*, and tho' Mr. *Burrell* objected against their votes, and desired that the oaths might be tendered to them, yet he was over-ruled by Dr. *Lancy*, v. c. d. and Dr. *Ashton*.' Books were often given to him by his friends, e.g. E 10 20 in St.
 20 *John's* library by *Beaupré Bell*; Dd 9 12 and 13 by *Nat. Vincent* pres. of *Clare*; a vol. now in the univ. library LR 34 18 by Sir *Phil. Sydenham*. Letter to *John Lewis*, thanking him for his life of *Caxton* (*Gent. Mag.* 1786, 669); a letter to *Jo. Strype* in *Cambr.* ms. Mm. VI 49 n. 28 [lot
 25 462 of *Dawson Turner's* MSS. sold by *Puttick* in *June* 1859] and 120 to the same in *Baumgartner papers*, vol. x.; other letters in *Europ. Mag. Apr.* 1788, 237; to *Thoresby* in *Thoresby's Corresp.* II 230, 236, 241, 258; many to *Thos. Hearne* in the *Bodleian*; to *Humphry*
 30 *Wanley* in ms. *Harl.* 3778 art. 21 seq., one printed in *Notes and Qu.* I Ser. IX 7; to *Kennett* in MSS. *Lansd.*, in one of which, 1035 p. 49, *Cambr.* 14 *June* 1728, he mentions his bequest to *Kennett* of the annotated *Burnet*, which afterwards came to *Cambr.* library; the *Surttees*
 35 society intends to print all his letters. Letters to him by Dr. *Thos. Smith* in *Europ. Mag. Dec.* 1797, 364; by *Thos. Cooke*, translator of *Hesiod*, *ibid.* Febr. 1786, 91. In

Thorpe's catalogue 1842 no. 1690 is *Baker's* collection of tracts on coinage ; no. 4004, of tracts on *Ri. Bentley*. On the annotated copy of *Godwin de Praesulibus* which he bequeathed to his kinsman *Geo. Smith*, see *Gent. Mag.* 1787, 1070. *Ri. Fiddes, Life of Wolsey, Lond.* 1724, 312, 5 calls *St. John's* 'a society, which has successively from that time produced some of the greatest lights, both in the ecclesiastical state and the republic of letters ; but none of a more diffusive influence, or more willing to communicate, than the excellent person here referred to 10 [*Thos. Baker*], who has been pleased to favour me with the present and several other informations.' *Ant. Blackwall, Sacred Classics, Lond.* 1725, 4to., I 225, quotes *Baker* as 'a noble scholar and critic of our own.' *Blackbourne's Life of N. Spinckes*, 1731, p. x : 'my much honored friend.' 15 *An impartial examination of the second volume of Mr. Daniel Neal's history of the puritans. By Zach. Grey, Lond.* 1737, 8vo. 62 n. 'For these authorities, and many more, I am indebted to my most worthy friend Mr. *Tho. Baker*, S. T. B. of *St. John's college, Cambridge*; a person universally es- 20 teem'd, for his great knowledge in almost all the branches of literature; and who, as he is the most knowing in our *English* history and antiquitys; so he is the most communicative man living.' *MS. Cole* XIX 226 a : 'I remember to have seen a very curious old picture of this master 25 [*Rob. Shorton* of *St. John's*] in his doctor's robes at my worthy friend's house at *Cambridge*, Dr. *Zachary Grey*; but not recollecting sufficient of it to describe it, took an airing to *Amphill* [7 May 1759], where the doctor now resides, since he left his house at *Cambridge*, on purpose 30 to see it : but it was at his parsonage house at *Houghton-Conquest*, 3 miles beyond, and not good roads for wheels, so I was disappointed in my sight of it : the doctor had it, with several other old pictures, as a legacy from Mr. *Baker*, whose life the doctor is now writing and almost 35 finished : he told me he designed to leave the picture to *St. John's college*, especially as they have one at this

[*Pembroke*] college already of Dr. *Shorton*. I well remember the college arms are on the picture; but I wanted to see whether his own were there or not; and this Dr. *Grey* could not resolve me in.'

5 P. 100 l. 22. *higher*. Cf. p. 102 l. 8.

P. 101 l. 9. Dr. *Turner*. *Thos.*, brother to bp. *Fras. Turner*, elected pres. of C. C. *Oxon.* 13 Mar. 1687-8; born 19 Sept. 1645, died 29 Apr. 1714, a very great benefactor to *Ely* cathedral and to his college, where he lies buried, 10 and has a long inscription on the s. wall of the inner chapel (printed in *Wood-Gutch, Colleges and halls* 403-4; cf. 397, 399, and append. 279). He bequeathed £20,000 to be laid out in estates for the relief of clergymen's widows and orphans (*ibid.* append. 277 from *Browne* 15 *Willis, Survey of Ely*, 390 and *Bentham's Ely*, 263; see *Memoirs of W. Whiston*, 206-215).

P. 102 l. 1. *his dear friend*. *Lancelot Newton*. See p. 98 l. 30.

P. 102 l. 8. *up*. Cf. pp. 17 l. 29, 100 l. 22.

20 P. 102 l. 25. *heathen emperor*. *Suet. Aug.* 99: 'In hac voce defecit: *Livia, nostri coniugii memor vive ac vale; sortitus exitum facilem et qualem semper optaverat. Nam fere quoties audisset cito ac nullo cruciatu defunctum quempiam, sibi et suis eibavastav* similem (hoc enim 25 et verbo uti solebat) precabatur.'

P. 103 l. 3. *Benjamin Whichcote*. B.A. *Emm.* 1629-30, M.A. 1633, B.D. 1640, D.D. by mandate 1649. *MS. Baker* vi 82 b = B 89: 'Fifth son of *Edward Whichcote* esq. of *Stoke* in the county of *Salop*, where he was born 30 4 *Maii* 1609. Fellow here [*Emm.*] and bred up as many persons of great quality and others, as any perhaps tutor of that time; presented by the college to the rectory of *North Cadbury*; bestow'd on the college £1000 for the foundation of scholarships bearing the name of Mr. *Larkin*, 35 who making him his executor, intrusted him with the said summe to dispose of to pious uses at his own discretion. Left £20 to the college library.' Cf. *ibid.* vi

80 = B 86. Among his pupils was the learned *John Wallis* (*Hearne's Langtoft*, append. to pr. p. CXLVIII): 'About *Christmass* 1632 I was sent to the university of *Cambridge*; and was there admitted in *Emanuel college*, under the tuition of Mr. *Anthony Burgess*; a pious, learned 5 and able scholar, a good disputant, a good tutor, an eminent preacher, a sound and orthodox divine; and (after he had left the college) I was under the tuition of Mr. *Thomas Horton*, and lastly of Mr. *Benjamin Whichcot*; all able scholars and eminent divines; . . . and all of them in 10 their time eminent preachers in *London*.' Another pupil was *Wm. Reynolds*, afterwards ejected from *Nottingham*. *Calamy Acc.* 521: 'He went to *Cambridge* in 1641, and was admitted of *Emmanuel college*, under the tuition of Dr. *Whichcot*. Mr. [*John*] *Whitlock* [a pupil of *Ra. Cudworth's*] 15 and he were chamber-fellows in the college, and both design'd for the ministry.' *Symon Patrick* (*Autobiogr. Oxf.* 1839, 11, 12) attests *Whichcote's* reputation: 'It was in the year 1644, when I was between seventeen and eighteen years old and had some discretion to govern myself. My 20 father had recommendations to Dr. *Whichcote* and Dr. *Cudworth*, of *Emanuel college*, who it was hoped might take me to be their sizer. For my father was so mean then, he could not otherwise maintain me. They were both very kind, and being full* themselves, recommended 25 us to *Queens' college*, which was newly filled with fellows from thence.' *Calamy, Account* 582, 583 says of *Ri. Fairclough* that he went from *Emm.* 'furnish'd with an unusual stock of rational, substantial and polite literature. His leaving the college to fix in *Somersetshire* was pretty re- 30 markable. Dr. *Whichcot*, who was then fellow of the same college, being presented to a living in *Somersetshire* which was in the disposition of that college, prevail'd with Mr. *Fairclough* to bear him company in a visit to the people he was to take the charge of. The doctor being 35 hastily call'd away, engag'd him to stay behind, and

* Observe this still common technical term.

supply* for him in his absence.' *Jeremiah French* also accompanied *Whichcote* on this visit (*Calamy, Contin.* 435). He was a candidate for the divinity chair at *Gresham* college 26 Oct. 1641, but was defeated by *Thos. Horton* 5 (*Ward's Gresham professors* 65). In Dec. 1655 *Whichcote*, with *Ra. Cudworth* and other divines, were invited by *Cromwell* to advise him on the question of tolerating the Jews (*Crossley's* note on *Worthington's Diary* 179). He has verses in *Acad. Cantabr.* σῶστρος 1660 sign. ** 3. 10 He was a friend of *John Locke's* (*Europ. Mag.* May 1789, 353). *Burnet's* well known account of the latitudinarian divines, who saved the church from losing her esteem throughout the nation, though often quoted, deserves a place here (*Own Times*, fol. ed., 1 186-7): 'These were generally of 15 *Cambridge*, formed under some divines, the chief of whom were Drs. *Whichcot*, *Cudworth*, *Wilkins*, *More*, and *Worthington*. *Whichcot* was a man of a rare temper, very mild and obliging. He had great credit with some that had been eminent in the late times; but made all the use 20 he could of it to protect good men of all persuasions. He was much for liberty of conscience: and being disgusted with the dry systematical way of those times, he studied to raise those who conversed with him to a nobler set of thoughts, and to consider religion as a seed of a deiform 25 nature, (to use one of his own phrases). In order to this, he set young students much on reading the ancient philosophers, chiefly *Plato*, *Tully*, and *Plotin*, and on considering the christian religion as a doctrine sent from God, both to elevate and sweeten humane nature, in 30 which he was a great example, as well as a wise and

* Observe this early use of a term now classical. *Wm. Jay's Autobiogr.* Lond. 1854, 35: 'there was no fixed minister at *Tilsbury*, but the service was supplied by preachers of various denominations. . . Among these supplies came the excellent *Cornelius Winter*.' 44: 'I went to supply for a sabbath.' 51: 'to supply *Surrey chapel*.' 129: 'for nearly fifty years I annually supplied *Surrey chapel*.' 130: 'for more than thirty years I supplied for eight *Sundays* yearly. . . Then I supplied for 6 *Sundays*.'

kind instructor. *Cudworth* carried this on with a great strength of genius, and a vast compass of learning. He was a man of great conduct and prudence: upon which his enemies did very falsely accuse him of craft and dissimulation. *Wilkins* was of *Oxford*, but removed to *Cambridge*. His first rise was in the Elector Palatine's family, when he was in *England*. Afterwards he married *Cromwell's* sister; but made no other use of that alliance, but to do good offices, and to cover the university from the sourness of *Owen* and *Goodwin*. At *Cambridge* he joined with those who studied to propagate better thoughts, to take men off from being in parties, or from narrow notions, from superstitious conceits, and a fierceness about opinions. He was also a great observer and a promoter of experimental philosophy, which was then a new thing, and much looked after. He was naturally ambitious, but was the wisest clergyman I ever knew. He was a lover of mankind, and had a delight in doing good. *More* was an open hearted and sincere christian philosopher, who studied to establish men in the great principles of religion against atheism, that was then beginning to gain ground, chiefly by reason of the hypocrisy of some, and the fantastical conceits of the more sincere enthusiasts.' It is singular that *Whichcote's* admirable sermons are so little known; the late Dr. *Donaldson* wrote a comparison of *Whichcote* and *Butler* in *Fraser*, but one rarely meets any one who has read them. In 1659 he, with *Ra. Cudworth*, *Ant. Tuckney*, and other *Cambridge* doctors, supported *Matt. Pool's* scheme 'for the maintaining of students of choice abilities at the university, and principally in order to the ministry' (*Autobiogr. of Matt. Robinson, Cambr.* 1856, p. 193). In 1674 he, with *Jos. Tillotson* and *Edu. Stillingfleet*, joined some nonconformists in furthering *Thomas Gouge's* efforts to extend education in *Wales*; a remarkable movement, for though *Gouge* was a nonconformist (*Calamy, Acc.* 9): 'he was so far from that narrowness of spirit or bigotry to the interest of the

dissenters, that he procur'd *the church catechism*, with a practical exposition of it, and *the common prayer*, to be printed in *Welch* and freely given to the poorer sort, with the *Welch bible*, *The whole duty of man*, *The practice of piety*, and other practical books.' Whichcote and Cudworth supported Worthington in a fellowship election at *Emm.* 16 Oct. 1641 (see their reasons in *Worthington's Diary*, *Cheth. Soc.* I 12-15, with Mr. Crossley's note). 22 Febr. 1648-9 (*ibid.* 31): 'I disputed in the first place upon Dr. Whichcote.' (*ibid.* 39, 40): extract from a letter of Whichcote's to Worthington, on the lawfulness of accepting a post void by ejection. On 13 Oct. 1657 Whichcote married Worthington to Mary dau. of his brother Christopher Whichcote (*ibid.* 87, 89). Whichcote was engaged in various matters of business in Worthington's vicechancellorship 1658 (*ibid.* 92, 101, 106, 110, 117). He was a constant friend to the famous *Sam. Hartlib* (*ibid.* 178): 'Given to Mr. Hartlib anno 1659, by Dr. Whichcote £2.' 30 Oct. 1660 Francis, afterwards abp. Marsh (*ibid.* 224) presents his 'most hearty respects and service to Dr. Whichcote.' Hartlib to Worthington 10 Dec. 1660 (*ibid.* 241): 'There are more copies of the *Bohemian Church Government* arrived at the custom house..... Dr. Whichcote hath one already.' Same to same 20 Dec. 1660 (*ibid.* 223-225): 'This day I was surprised with another kindness of yours, brought by the hands of Dr. Whichcote. The more is my obligation to accept with many thanks the liberal favour you have been pleased to bestow upon me, and no less for the great love which you have been exercising towards many worthies of your better acquaintance. I long to see Dr. [Henry] More, to give him thanks for the copies he was pleased to bestow upon us. Dr. Whichcote hath promised to send him to me.' Whichcote to Worthington 21 Dec. 1660 (*ibid.* 256-7): 'I paid to Mr. Hartlib your 20^{sh} and will do for him what I can. I consider your clause about Sr. Barret to be in your house; and being moved by my brother Sr. Jeremy

Whichcote, concerning his eldest son *Paul*, near fit for the university, I advised him to commit him to your care, for his better fitting; which motion was very pleasing to him. He will very willingly allow you 30^{lib} *per an.* for his diet and teaching, and if you will take him, he will send him 5 to you soon after *Christmas*. Same to same 2 *Jan.* 1660-1 (*ibid.* 260, cf. 270, 273, 274, 275, 276): 'I believe Mr. [*Fras.*] *Marsh* never had to do in the exchequer, had no place under the treasurer but words only: he is gone into *Ireland* to a great living about *Caricfergus* as I hear. 10 For my cosin *Paul*, it is not desired you should keep one in your house, to instruct him: that had relation to your own clause in your note, that you would keep a reader for the church, and therefore wished some such additional employment for him. If you can (as in your letter) spend 15 a quarter of an houre in the morning and another in the afternoon to instruct him, it will be sufficient and satisfactory to his father. So the 30^{lib} will rest in yourself, for his diet etc. My brother is highly pleased to have him with you, in a way preparatory for the university, 20 and intends to send him to you soon after these holydays: but I have not seen him, since your letter to me. I doubt, I shall not stir abroad this month, through my old infirmity, which sends me to chirurgery and physick; so I cannot act for Mr. *Hartlib*, as I would.' *Hartlib* to 25 *Worthington* 15 *Jan.* 1660-1 (*ibid.* 272): 'I am very sorry for worthy Dr. *Whichcote's* sake.' *Whichcote* to same 25 *Jan.* 1660-1 (*ibid.* 273): 'Mr. *Marsh* went for *Ireland*, before I came last from *Cambridge*. Your letter to him is delivered to Mr. *Croon*. I hope, my malady is in a 30 good way of cure.' Same to same 18 *Febr.* 1660-1 (*ibid.* 275): 'I shewed your letter to my brother Sr *Jeremy*, who took great content in your report and opinion concerning cosin *Paul*.' *Hartlib* to *Worthington* 11 *June* 1661 (*ibid.* 336, 337): 'I was surprised on *Saturday* last 35 with a gift of 6^l procured by Mr. [*Symon*] *Patrick* at *Battersee* [from Sir *Walter St. John*], which the good man

Dr. *Whichcote* was pleased to deliver unto me.' *Worthington* in reply 24 June 1661 (*ibid.* 339): 'I was glad of the last clause in your letter about Mr. *Patrick*. Dr. *Whichcote* writes he found him most ready upon intimation given.' *Worthington* to *Hartlib*, Aug. 1661 (*ibid.* 350): 'Dr. *Whichcote* being lately come into these parts, tells me that Mr. *Brereton* went last week to *London*.' *Sam. Hartlib* to Dr. *Worthington* Oct. 1661 (*Worthington's Diary* II 62): 'You do not tell me where Dr. *Whichcote* is at present; I have few such friends as he hath been to my distressed condition.' *Worthington* in reply, 26 Oct. 1661 (*ibid.* 63, 64): 'Dr. *Whichcote* goes this week to *London*. He hath had a quartan ague, and is not likely to be free from it till spring. He hath taken a house upon *Bednall Green*.' *Hartlib* to the same 2 Nov. 1661 (*ibid.* 66, 67): 'Mr. [*Symon*] *Patrick* is a pious and very useful man, and ready to do me any good that lies in his power. I count myself very happy in his acquaintance, and must profess always my obliging respects to Dr. *Whichcote*, who made up the match between us.' (*ibid.*): 'This day a gentleman of *Gotha* was with me who has the receipt of a complete and never failing cure of a purely tertian ague, which I do not despair to obtain hereafter. But if it had been of a quartan ague, I should have waived all formal civilities to do service to worthy Dr. *Whichcote*.' (*ibid.* 68): 'Mr. *Brereton* hath been returned these six days. He went to see Dr. *Whichcote*.' *Worthington* in reply 14 Nov. 1661 (*ibid.* 70): 'Dr. *Whichcote's* ague (as he writes to me) continues to afflict him sorely. That receipt you speak of for a tertian ague may be a very charitable and gainful discovery if procured.' *Hartlib* in reply 19 Nov. 1661 (*ibid.* 72): 'Dr. *Whichcote's* is more my affliction than I will write. If I can procure the receipt for a tertian ague, it would truly be a very charitable and gainful discovery. But the author comes seldom at me. If I get it at any time, it shall be yours.' *Worthington* to *Hartlib* 3 Febr. 1661-2

(*ibid.* 103): 'Dr. *Whichcote* made a step down into this country (his presence being necessary) and he returns by coach this week. His ague seems to have shaken him much. Though some have wished him to this or that means for the removing of it (as the *Jesuit's* powder, etc.), 5 yet it is thought best to let the ague have its course.' Same to same 24 *Febr.* 1661-2 (*ibid.* 110): 'Dr. *Whichcote* was returned to *London* before yours came. I have not heard from Mr. *Foxcroft's* at *Finsbury* since Dr. *Whichcote* returned hither.' Part of a letter from *Whichcote* to 10 *Worthington* 23 *Apr.* 1663 (*ibid.* 119): 'Were your case mine, I would readily close with an offer to remove into *Suffolk* to £140 *per annum* upon good terms,' etc. *Fras. Theobald*, patron of *Barking*, to *Worthington*, 'at Dr. *Whichcote's* house at *Blackfriars*' (*Ipswich* 9 *May* 1663, 15 *ibid.* 121): 'I pray present my service to Dr. *Whichcote* and his lady.' *Tho. Stephens* to *Worthington*, *Bury* 10 *Aug.* 1663 (*ibid.* 128): 'Last *Friday* Dr. *Whichcote* etc. gave me the honour of a visit, and discovered some doubts that *Ditton* might be otherwise disposed of.' On his re- 20 moval from *Ditton* to *Barking*, *Worthington* spent several weeks at 'Bednall Green' with *Whichcote*, between 30 *Sept.* and 17 *Nov.* 1663 (*ibid.* 129). *Whichcote* 'in a letter to his sister *Foxcroft*, *Nov.* 21, 1666' (*ibid.* 222): 'I pray you let not Dr. *More* otherwise dispose of his living 25 [*Ingoldsby*, which he had offered to *Worthington*, and afterwards bequeathed to his own college], for Dr. *Worthington* is not provided for where he is' etc. Same to same 14 *May* 1667 (*ibid.* 228-9): 'Bishop *Wren* was interred last *Saturday*, in the vault by himself prepared in 30 his new chapel in *Pembroke* hall. Dr. *Pearson* made a speech. Regents and non-regents had sugar-boxes. I have, since *Michaelmas* last, married away three of my four servants, and the fourth is upon the point of being married. This trade goes on though all others at a stand.' 35 *Worthington* to 'his honoured uncle, Dr. *Whichcote*, at Dr. *Cudworth's*,' dated *Ingoldsby*, 10 *Aug.* 1667 (*ibid.* 234-5),

- giving an account of Mrs. *Worthington's* death). Sentence of the court of arches condemning him to pay the pension due out of the rectory of *Milton* to the bp. of *Ely* for the years 1642-59 (MS. *Tanner* 141 f. 26). Letter to his brother, *Lond.* 18 Mar. 1671-2 (MS. *Tanner* 44 f. 260).
- 5 *Kennett* in *Wood-Bliss, Ath.* IV 21: 'His picture was given to archbishop *Tenison*, and by him left to his successor, and is now (1727) in the palace of *Lambeth*. I have heard Dr. *John Mapleton* often say, that when he
- 10 had wrot his sermon, he oblig'd his wife to read it aloud to him, that if she stuck at any word or period, or any thing sounded harsh to his own ears, he might immediately amend it.' 'Dr. *Whichcote's* reasons for his being in *King's* college. (Copied from his own hand-writing).
- 15 For satisfaction of conscience in respect of my being in *King's* college. 1. 'Twas the act of the then ruling power. 2. I am now indemnified for it by the now indubitable power. 3. 'Twas not then my contrivance when time was. 4. I had an invitation or willing ac-
- 20 ceptance of persons interested. 5. Their necessity required me and I served their necessity. 6. For so doing I laid down my living at *Cadbury* of proportionable value. 7. I satisfied myself with reasonable allowance, scil. about the matter of maintenance there, while I discharged the
- 25 duty of the place. 8. The party ejected had by this means a better compensation then otherwise he would have had, and in a way in part to my losse.' The same paper is printed from *Worthington's* transcript (in MS. *Baker* VI 90 = B 98) by *Heywood, King's statutes*, p. 290.
- 30 MS. *Lansd.* 988 f. 3. *Dawson Turner's* MS. 648 was a letter from *Whichcote* to *Lauderdale*, 12 June 1660, respecting his remaining provost, some having objected that he had never been a fellow. An indenture (21 Sept. 1670) between *Whichcote* and *Emm.* coll. for the foundation of
- 35 *Larkin* scholarships in MS. *Baker* VI 91, 92 = B 99-101. MSS. *Tanner* 155 f. 171 b. cf. 155 ff. 32-3, 44. *Ayscough's Catal. of MSS. in the Brit. Mus.* Lond. 1782. 4to. p. 39:

MSS. *Sloane* '2716 4 Philosophical and theological reflexions addressed to Dr. *Tuckney*, 68. 2903 25 Letter to Dr. *Tuckney*. 1691 66 Copies of letters that passed between him and Dr. *Anthony Tuckney*.' These have been printed. *Ibid.* p. 800. MS. *Birk* '4276 art. 129. 5 *Benj. Whichcot* to *Charles* [?] *Whichcot*, Dec. 1, 1675. Articles for uniting the Catholics.' His epitaph is in MS. *Baker* VI 93 b = B 102, printed in *Wood-Bliss*, *Athen.* IV 20 and *Strype's Stow* III 47-8. For other of the family see *Collier's Hist. Dict.* His sister *Anne* was baptized at 10 *Burcott* 2 Aug. 1608, and was wife of *Thos. Hayes*, and mother of *Philemon Hayes*, minister of *Childs Ercall* (*Owen and Blakeway's hist. of Shrewsbury*, Lond. 1825, 4to. I 408 n. 7: *ibid.* II 436 is a notice of *Whichcote's* mother, *Elizabeth* dau. of *Edward Fox* esq. of *Greet*, who survived 15 her husband 46 years, and after his death removed to St. *Julian's*, *Shrewsbury*, where she was buried in 1666). *Worthington's Diary*, 25 Jan. 1661-2 (II 101): 'This day cousin *P. Whichcote* went to *King's college* to continue.' (*ibid.* 127): *Paul Whichcote* esq. godfather to *John Worth-* 20 *ington junior*. 26 Apr. 1664 (*ibid.* 133): 'On Tuesday night between 10 and 11 died my father-in-law, *Chr. Whichcote* esq., at *Frogmore*.' Sir *Jer. Whichcote*, solicitor gen. to the elector palatine, was buried 5 July 1677 (see an account of him and his family, and their *Hendon resi-* 25 *dence*, in *Lysons*, *Environs of London*, 1795, III 15, 16, 68, 549). He gave £100 to St. *Bride's* church (*Strype's Stow* III 267 a). Cf. *Worthington's Diary* II 133, 178. Patent granting to him the offices of warden of the *Fleet* and keeper of the old and new palaces *Westminster* (*Cal. 30 State Papers*, Sept. 1667, 496. See also the ind. to the volumes for 1664-5, 1665-6). *Tho. Whichcote* of *Chr.* was B.A. 1636-7. *Rob. Whichcote* of *Emm.* B.A. 1648-9.

P. 103 l. 3. his brother mentions. Cf. p. 99 l. 13 n.

P. 105 l. 5. according to that book. ed. *Oxf.* 1846, 76: 35
'Having thus finished your closet-devotions, you go forth to the church or chapel fasting, that so a portion from

God's table may be the first morsel; and remember to take something out of your store to present at the offertory.'

P. 105 l. 15. *July 7, 1713.* Thanksgiving for the treaty of *Utrecht*; the two houses of parl. went to St.

5 *Paul's* (*Tindal* XVIII 103).

P. 106 l. 3. *the same early riser.* Cf. p. 21 l. 8.

P. 106 l. 15. *Echard.* Cf. p. 53 l. 29.

P. 106 l. 16. *Hammond.* Cf. p. 65 l. 12.

P. 106 l. 19. *Fontenell's Plurality of worlds.* Trans-
10 lated by *Glanville, Lond.* 1688, 8vo. and the notorious
Mrs. *Aphra Behn, ibid.* 1688, 12mo., who adds a singular
preface, 'wherein the arguments of Father *Taquet* and
others against the system of *Copernicus* (as to the motion
of the earth) are likewise considered and answered.'

15 Editions have appeared even in this century. See *Watt.*

P. 106 l. 22. *Whiston's Astronomy.* See his *Memoirs*,
1749, 134: 'In the year 1707 I published [at *Cambridge*,
8vo.] *Praelectiones astronomicae, Cantabrigiae in scholis
publicis habitae. Quibus accedunt tabulae plurimae astro-*
20 *nomicae, Flamstedianae correctae, Halleianae, Cassinianae
et Streetianae. In usum inventutis academicae.* Pretium
5s. 6d. They were put into *English* afterward.'

P. 107 l. 25. *Daphnis.* See *Verg.* ecl. 5.

P. 108 l. 19. *Harvey's name.* See *Cowley's* fine poem
25 *On the death of Mr. Wm. Harvey*, l. 20-1. stanzas 5 and 6:

'Say, for you saw us, ye immortal lights,
How oft unweary'd have we spent the nights,
Till the *Ledaean* stars, so fam'd for love,
Wonder'd at us from above!

30 We spent them not in toys, in lusts or wine;
But search of deep philosophy,
Wit, eloquence and poetry,
Arts which I lov'd, for they, my friend, were thine.

'Ye fields of *Cambridge*, our dear *Cambridge*, say
Have ye not seen us walking every day?
Was there a tree about which did not know
The love betwixt us two?'

P. 108 l. 22-3. *morn drive on* etc. stanza 1.

'It was a dismal and a fearful night,
Scarce could the morn drive on th' unwilling light,
When Sleep, Death's image, left my troubled breast,
By something liker death possess.' 5

P. 109 l. 27. *Laur. Jackson A.B.* See p. 136 l. 4. A schoolfellow of *Bonwicke's* (*Wilson's Merchant Taylors'* 1204). B.A. of St. John's 1712-3. fell. *Sidn.* 1715. M.A., 1716. B.D. 1723. Vic. of *Ardleigh* near *Colchester*, rect. of *Gt. Wigborough*, collated 15 Apr. to the prebend of 10 *Asgarby, Linc.*, and installed 6 June 1747, a preferment which he held to his death, which occurred 17 Mar. 1772 (*Le Neve-Hardy* II 103; *Cambr. Chron.* 21 Mar.; *Gent. Mag.* p. 151). He published. 1. *Occasional letters on several subjects* (*Nichols, Lit. Anecd.* I 418); 2. *An ex-* 15
amination of a book intituled, The true gospel of Jesus Christ asserted, by Thomas Chubb; and also of his appendix on Providence, with a dissertation on episcopacy; shewing in one short and plain view the grounds of it in scripture and antiquity. Lond. 1739. 8vo. (the dissn. on 20
episcopacy is reprinted in the *Churchman's remembrancer*, vol. 2, as 'a masterly argumentation'); 3. *A letter to a young lady, concerning the principles and conduct of the Christian life; addressed to the S.P.C.K.* Lond. 1755, 8vo. 1s. 1758. 12mo. 4. *A short review and defence of the* 25
authorities on which the catholic doctrine of the Trinity in Unity is grounded. Lond. 1771. 8vo. 2s. (*Watt*). Cf. MS. *Cole* xx 135; *Gent. Mag.* 1739, p. 219.

P. 109 l. 29. *Allhallows.* *All Saints'* church, opposite to *Trinity* and *St. John's* colleges. The old church was 30 taken down a few years ago, and a new one erected opposite to *Jesus* college.



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- Bussières, Jean de, his *Flosculi Historici* used by A. B. at St. John's 19 l.16; a Roman Catholic text-book 167 l.1; his latin poems l.9.

- Butler, Jacob, barrister, owner of the Barnwell estate, his freaks at Sturbridge fair 164 l.17.
- Byam, Henry, visitation sermon of 20 l.9; memoir of Hen., Jo. and Rich., sons of L. B., rect. of Luckham 167 l.28.
- Cambridge, on the eve of the last religious persecution, see preface p. ix; studies at p. x; booksellers and printers at, see *Buck, Crownfield, Dickinson, Field, Graves, Hall, Hayes, Jeffery, Morden, Smith, Thurlbourn, Walford*; studies at, see *St. John's college*; coffee-houses at, see *Coffee-houses*; college life at, see *Bonwicke, A., St. John's college*; coaches, see *Coaches*.
- Cannon, Robt., of King's 170 l.11.
- Cardinal's hat, a sign at Sturbridge fair 157 l.5.
- Carter, Edmund, his account of Sturbridge fair 164 l.13.
- Casimir, Matt., distich from written in A. B.'s books 11 l.16.
- Chamberfellows, A. B.'s correspondence with his father respecting 34 l.26; cf. 182 l.14.
- Chamberlaine, James, fell. of St. John's, his library sold at Sturbridge fair, 8 Sept. 1686 163 l.14.
- Chapel, behaviour in 83 l.27.
- Charles I., king, translates Sanderson's *Praelectiones* 184 l.37.
- Cheapside, in Sturbridge fair 155 l.30; the Chepe 157 l.4, 11.
- Chesterton, players at, complaint of university respecting 160 l.30.
- Cheyne, George, M.D., his *Philosophical Principles of Religion* 54 l.1; 191 l.9-35; materials for his life 1.35-37.
- Chrysostom *de Sacerdotio* by Hughes, read by A. B. 65 l.11, 200, 201.
- Chum* 37 l.17, 20; 38 l.6, 14; 64 l.10; see *Chamber fellow*.
- Cicero, *Catilinarian Orations* of, read by A. B. at St. John's 53 l.27; *De Officiis* translated and retranslated by him 54 l.21; edition of select orations of 189 l.26 and 32.
- Clarendon's *History of the Rebellion*, partly read by A. B. at St. John's 19 l.23.
- Clarke (Clerk), Samuel, his *Physics* 54 l.1; edits an edition of Rohault 55 l.31, 65 l.10, 193-198; his college tutor 194 l.22; his services in disseminating the Newtonian philosophy 195 l.15. See *Whiston, Moore*.
- Clavel, R., publisher in London 169 l.5.
- Clerk, see Clarke.
- Clock, college, duty of one of the scholars to wind it up 171 l.12; 204 l.17.
- Cluverius, read by A. B. sen. 125 l.3.
- Coaches from London to Cambridge 66 l.2; 202 l.11.
- Coffee-houses, frequented by members of the university 198 l.31.
- Coke, Sir Edward, quoted as an authority 132 l.37.
- Cole, Wm., quoted 210 l.24.
- Collier, Jeremy, his *Essays*, read by A. B. at St. John's 53 l.8; editions of 185 l.27.
- Commemoration in honour of the prince of Orange at Oxford 121 l.12.
- Common Places, meaning of the term 186 l.25.
- Communion, weekly 151, 152.
- Constantine the Great, coin of, sent by A. B. to his father 70 l.8.

- Cooks'-row, at Sturbridge fair 154 l. 31; 163 l. 13.
- Cooke, Katherine, grants three booths at Sturbridge fair, for a dirge and mass at St. Mary's 157 l. 10.
- Winefrid, receipt signed by 144 l. 28; see *Bonwicke, W.*
- Cooper, Henry, sizar at St. John's 151 l. 26.
- Counsels and precepts of the gospel 27 l. 10; 177, 178.
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- Cowper, Wm. lord, lord chancellor, dedication to 170 l. 10.
- Craig, John, criticises Cheyne's Principles of Religion 191 l. 31.
- Creed, the Apostles', A. B.'s articles of belief formed from 72-80; his resolutions thereupon 80-92.
- Cromwell, Tho., warns town and university of Cambridge against riots at Sturbridge fair 158 l. 5; rebukes the town for interference with the rights of the university at the fair l. 7.
- Crouch, Caesar, university proctor, action brought against, for seizing goods going down the river to Sturbridge fair 163 l. 24.
- Crownfield, Corn., university printer at Cambridge 192 l. 29; 193 l. 13.
- Cudworth, Dr. Ralph, his pupil Jo. Whitlock 212 l. 15; Symon Patrick recommended to l. 22; invited by Cromwell to assist in a conference concerning the toleration of the Jews 213 l. 6; his character by Burnet 214 l. 1; supports a scheme of Matt. Poole's l. 27; Jo. Ray made use of his works 186 l. 29; votes for Worthington 215 l. 5.
- Cumberland, Ri., his Laws of Nature 190 l. 15; his letter authorising the publication of Tyrrell's work 190 l. 31.
- Curcellaeus (Etienne de Courcelles) his Ethics read by A. B. at St. John's 53 l. 4; edition by Jenks, published 1684 by Dickinson at Cambridge 184 l. 6; edition published 1702 by Hall and Thurlbourn l. 15; account of the author l. 22; a friend of Descartes l. 26.
- Cutts, Sir John, entertained by Mr. Blackley at Sturbridge fair 162 l. 4.
- Daniel, Roger, printer in London 170 l. 27; at Cambridge 165 l. 8.
- Davis, Jo. of Queens' 170 l. 22.
- Dawes, abp. Wm., pupil of A. B. sen. 116 l. 12.
- De Challes (De Chales) F. Claude Francis Milliet, his Euclid taken by A. B. to college 56 l. 1; edition published at Oxford 1685 by Stephens 198 l. 8; other editions l. 18; particulars concerning his life l. 20.
- Degree, B. A. at Oxford, expense of 126 l. 8.
- Delaune, Dr., president of St. John's Oxford, praises A. B.'s translation of Livy 16 l. 10; Margaret professor, materials for his life 151 l. 5-11.
- Demosthenes, De Republica ordinanda, translated and retranslated by A. B. 54 l. 12; edition of selections from 192 l. 6.
- Derham, Wm., his Boyle lectures read by A. B. at St. John's 65 l. 10; three editions within a year 200 l. 8; reviews of the work l. 9; notices of l. 10-14; he offers to procure the election of Fabricius as F.R.S. l. 15; translations of his work into other European languages l. 17.
- Dering (Dearing), Edw., scholar of St. John's 171 l. 26.
- Des Cartes, R., his ethics published at Cambridge 184 l. 16; his philosophy dominant in Cambridge 194-7.
- Dialect, ungenteeled, A. B.'s (senior) apprehension lest his son should acquire it 35 l. 29; districts where it most prevailed 37 l. 29.
- Dickenson, Brian, tutor to A. B. sen. at St. John's, Oxford 119 l. 13; 126 l. 18 and note.

- Dickinson, Henry, bookseller at Cambridge 170 l.33; 184 l.12; 185 l.20; 192 l.19.
- Dioclesian, coins of, found at Great Bookham 69 l.17.
- Dionysius, Periegesis of, read by A. B. at St. John's 19 l.9; much used as a school book 165 l.5; edition by Winterton 26.; by Hill l.10; used at Oxford l.19; edition by Thwaites l.21; by Wells l.22; translated by Dr. Free l.25.
- Dockerell's coffee-house in Cambridge 198 l.32.
- Donaldson, J. W., his Retrospective Address 169 l.26.
- Downes, John, sizar at St. John's, son of John D. 151 l.24.
- Dowsing, John, of Benet college 172 l.10; his litigation with Dr. Anstey l.13.
- Duddery, the, in Sturbridge fair 155 l.32.
- Duncan, Mark, Burgersdijck's Logic indebted to 166 l.12.
- Duncomb, Wm. esq. of Battlesdown, patron of Wm. Alingham 187 l.29.
- Duplock, Sam., husband of Mary B. 138 l.4.
- Duport, Dr. Jas., tutor to a son of Sir Norton Knatchbull 201 l.34; to John Ray 187 l.1.
- Echard, Laurence, his Roman history, read by A. B. at St. John's 53 l.29, 106 l.15; editions of 190 l.2; translated into french l.3; his History of England l.5; notes for his life l.5-8.
- Edmundson, Alan, father of the following 180 l.25.
- Wm., tutor of St. John's, sends his pupils Brome on Fasting 30 l.9; Heblethwaite fellow 1698; sen. fell. 1715-6; curate of Fen Ditton 180 l.32; subscriber to Strype's Parker, etc. l.33; letter of l.35.
- Edward the Confessor's law, quoted by Blechynden 133 l.8.
- Ellis, Sir Jo., tutor to Samuel Clarke 194 l.21; tutor of Gonville and Caius 196 l.14.
- Elton, Nicholas, devises a booth at Sturbridge fair to the town of Cambridge 158 l.18.
- Ely Cathedral, Dr. Turner a benefactor to 211 l.9; fair 157 l.29.
- Erasmus, *De Ratione Studii*, read by A. B. at St. John's 20 l.13; edition probably used 168 l.4.
- Erbridge Manor, Horley, settled on Benjamin Bonwicke of the Inner Temple 138 l.6.
- Erlych, John, surrenders a stall at Sturbridge fair for an annual obit at St. Mary's 157 l.3.
- Erepius, Thos., his epistle introductory to Ringelbergius read by A. B. at St. John's 20 l.11; edition probably used 167 l.33; his account of himself 168 l.1.
- Ethic table, the, at morning lectures 33 l.10.
- Euclid by Tacquet, Newcome's college lectures on 55 l.29; edition by Whiston 192 l.23; translation by him l.30.
- Euripides, Medea and Phoenissae of, read by A. B. at St. John's 53 l.13; edition of the same by Piers 188 l.30; ms. of in C. C. C. library 189 l.3.
- Eustachius's Ethics, read by A. B. at St. John's 20 l.17, 53 l.7; edition published at Cambridge 185 l.11; his Summa Philosophiae 185 l.21.
- Euthanasia or easy death 102 l.24; 211 l.24.
- Ewin (Euin), Wm., of Sidney, candidate for Ovington rectory 209 l.12.

- Fabricius, J. A., Needham in his preface to Hierocles acknowledges his obligations to 170 l.12; Derham offers to procure his election as F.R.S. 200 l.15.
- Fairclough, Ri., Calamy's account of 212 l.27.
- Farmer, Ri., attended Sturbridge theatre 165 l.2.
- Fasciculus Praeceptorum Logicorum*, Oxon., read by A. B. at St. John's 19 l.14.
- Fasting 26, 27, 58, 59, 72.
- Feilde, Tho., tutor to Lancelot Newton at St. John's 205 l.14.
- Fellow-commoners 99 l.30.
- Fenelon's Telemachus, read by A. B. at St. John's in the original 34 l.16, 53 l.23; his translation and retranslation of 54 l.25.
- Fiddes, Ri., helped by Tho. Baker 210 l.5.
- Field, Jo., Cambr. university printer 166 l.7.
- Fleta, an authority quoted by Blechynden 133 l.9.
- Fontenelle's Plurality of Worlds, read by A. B. at St. John's 106 l.19; translations of by Glanville and Mrs. Aphra Behn 221 l.9.
- Fox, Edw. esq. of Greet, father of Whichcote's mother Elizabeth 220 l.15.
- Foxcroft, Mrs., Dr. Whichcote's sister 218 l.24 cf. 9.
- Foxton, Wm., bequeaths three booths at Sturbridge fair for an annual commemoration sermon at St. Mary's 160 l.20.
- Francke, Chr., bequeaths three booths at Sturbridge fair for an obit in Trinity church 159 l.11.
- Frear, —, Beveridge's master at Oakham 146 l.6.
- Freeman, Sir Geo., of Betchworth, Surrey, godfather of A. B. sen., who sends his respects to him 119 l.17 and note.
- French, learnt by A. B. at college 34 l.8-19; 54 l.25.
- French, Jeremiah, accompanies Dr. Whichcote to his new living 213 l.1.
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- Fuller, Tho., quoted for the sentiment *motus velocior in fine* 203 l.33.
- Fulthorpe, Chr., fellow of St. John's 174 l.33.
- Gale, Roger, Needham in preface to his edition of Hierocles acknowledges his obligations to 170 l.14.
- Gallienus, coins of, found at Great Bookham 69 l.16.
- Garlic-row, at Sturbridge fair 154 l.29.
- Garrick, David, Chr. Anstey's verses addressed to 173 l.19.
- Gibbons, Jo., father of the next 126 n.
- Dr. Wm., of St. John's coll. Oxf., 'the famous physician' 126 and note.
- Goad, Dr. Jo., master at Merchant Taylors' 121 l.4; letter from A. B. sen. to, Feb. 1673-4 127 l.12; from same to same, Mar. 1673-4 128 l.5; his astronomical studies 110.
- Godwin *De Praesulibus*, Baker's annotated copy 210 l.3.
- Goffe, Stephen, of Magdalen college, Oxford 202 l.37; requires his pupils to perform religious exercises 203 l.1.
- Gouge, Tho., his efforts for the extension of religious education in Wales 214 l.34; a nonconformist 135; his freedom from intolerance 136.

- Gower, Dr. Humphry, bears witness to A. B.'s good conduct 22 l.5; reference to Baker's History concerning 171 l.17; correspondent of Denis Granville 178 l.29; his character in Pryme's diary l.31; the first to introduce terms at college l.35; his reference to weekly communions established by bp. Gunning 152 l.13; his will 181 l.36; A. B.'s letter to his father on the death of 27 l.17; to the same on the interment of 31 l.1.
- Granville, Denis, dean of Durham, his efforts to introduce weekly communion in churches 152 l.1.
- Graves, Wm., bookseller at Cambridge 199 l.30.
- Gregory, Ant., scholar of St. John's 171 l.11.
- Dr. David, his criticism of Cheyne's Principles of Religion 191 l.27.
- Grey, Zachary, his testimony to Baker's learning 210 l.18; resided at Ampthill l.29; his pictures at Houghton Conquest bequeathed by Baker l.31.
- Griffith, —, a friend of A. B. sen. 120 l.11; prob. the John G. named 124 l.14, 30.
- Grotius, De Jure Belli et Pacis, read by A. B. at St. John's 53 l.11; quoted by Blechynden 133 l.8; edition probably used by A. B. 186 l.1; lectures on, by Rutherford 1.3; edition by Whewell l.8.
- Ground ivy tea, prescribed for A. B. in his illness 96 l.10; its medicinal properties 204 l.20.
- Guest, Jo., fell. of St. John's Oxf. 121 l.26 and n.
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- bp. Peter, supports Dean Granville's efforts to establish weekly communions 152 l.10-18; his abstemious life 177 l.27.
- Hackney coaches at Sturbridge fair 154 l.26; 163 l.22.
- Hale, Sir Matthew, quoted as an authority 132 l.37.
- Hall, Edw., Cambridge bookseller 184 l.18; 185 l.20.
- bp. Jos., Dr. Byam's latin sermon on his visitation 20 l.9.
- Hamilton, Sir Wm., quoted 166 l.35.
- Hammond, Henry, on the New Test., used by A. B. 65 l.12, 106 l.16; his letters 201 l.21; his letter in the Gentleman's Calling l.25; his living of Penshurst l.29; his letters to Cheynell l.31.
- Hare exhibitioner 182 l.5.
- Hartlib, Sam., his friendship with Whichcote 215 l.17; his correspondence with Worthington respecting Whichcote l.21, 216 l.25, l.34, 217 l.8, l.16, l.21, l.32.
- Harvey, Wm., Cowley's lines on the death of 221 l.15.
- Hayes, Jo., university printer at Cambridge 164 l.4; 169 l.4; 184 l.17; 189 l.36.
- Philemon, minister of Childs Ercall, son of Tho. H. by Anne sister of Dr. Whichcote 220 l.12.
- Headley in Surrey, A. B.'s residence at 8 l.21, 18 l.25; his vacation at 32 l.9, 25, 55 l.16; his advice to his father to remove from 57 l.3, 60 l.21; on his remaining there 63 l.18; A. B. sen. opens a school there 117 l.1.
- Heberden, Dr. Wm., cabinet of coins left to him by Mr. Bowyer 138 l.17.
- Hebrew psalms, read by A. B. at St. John's 19 l.12, 53 l.17.
- Henley, John, prevented by the pro-proctors from preaching at Sturbridge fair 164 l.9.

- Henshaw, bp. Jos., his *Meditations* translated into Latin by A. B. 54 l. 30; notice of 192 l. 15; Kennett's account of him l. 17; a sufferer for Charles l. 19.
- Hickes, Geo., dissertation in his *Two Treatises on the Christian Priesthood*, by Hughes 201 l. 10.
- Hierman, Robt., banished for maintaining common women at Sturbridge fair 156 l. 28.
- Hierocles, read by A. B. at St. John's 21 l. 22, 53 l. 25; edition by Needham 170 l. 1; a Cambridge text-book l. 25; edition by Pearson l. 27; by Warren l. 34.
- Hill, Wm., fellow of Merton, editor of Dionysius's *Periegesis* 165 l. 9.
- Hoadly, bp., his preface to Clarke's works 194 l. 14.
- Holy Communion, frequent celebration of at St. John's college 18 l. 8; Dean Granville's efforts in connexion with 152 l. 1-12.
- Holy Week, A. B.'s rules for observance of, at St. John's 59 l. 1; his abstinence in 72 l. 18.
- Hone, Ri., his account of Sturbridge fair 164 l. 15.
- Hooker, Ri., his *Ecclesiastical Polity* read by A. B. at St. John's 106 l. 21.
- Horse, dancing, exhibited before the mayor and aldermen at Sturbridge fair 161 l. 36.
- Horsley, East, John Bonwicke rector of 115 l. 8.
- Horton, Tho., a tutor at Emmanuel 212 l. 9; elected Gresham professor against Whichcote 213 l. 4.
- Hospital of St. Mary Magdalen at Sturbridge 156 l. 16.
- Houghton, Jonathan, his kindness to John Strype as a freshman 182 l. 24.
- Howell's Epistles, read by A. B. at St. John's 53 l. 30; soon to be reprinted 190 l. 9; anecdote respecting Howell in Sir Kenelm Digby's Discourse 190 l. 11.
- Hudson, Jo., of the Bodleian 170 l. 22.
- Hughes, Jo., fell. of Jesus college 200 l. 23; his edition of Chrysostom *de Sacerdotio* l. 20; 65 l. 11; success of the edition 201 l. 8; his essay on the divinity of Christ l. 16; notices of l. 9-19.
- Ireland, Ri., conveyance to by the family of Benj. Bonwicke 138 l. 6.
- Irish gentleman at Sturbridge fair 156 l. 2.
- Jackson, Laurence, author of elegy on A. B.'s death 109 l. 27; to be consulted with reference to the publication of the same 136 l. 4; educated at Merchant Taylors' 151 l. 30; admitted pensioner at St. John's *ib.*; B.A. at St. John's 1712-3 222 l. 6; fell. of Sid. 1715 *ib.*; vicar of Ardleigh l. 9; rector of Gt. Wigborough l. 10; his writings l. 14.
- Jebb, Dr. John, his reference to the study of the logic of Burgersdicius 166 l. 30.
- Jeffery, Edm., bookseller at Cambridge 200 l. 34.
- Jenkes, Hen., of Cambridge, his preface to Curcellaeus 184 l. 10.
- Jenkin, Robert, vicar of Waterbeach 175 l. 3; named as the probable successor to Dr. Gower in the mastership of the college 28 l. 20; elected to the mastership 31 l. 19; a friend of bp. Ken 179 l. 30; letter to 176 l. 34.
- Jones, Edw., his bond of £100 144 l. 7.
- James, godson and legatee under the will of James Bonwicke 139 l. 16.

- Jones, Mary, receipt signed by 144 l. 27; see *Bonwicke, Mary*.
- Justin Martyr, edition of by Thirlby regarded with jealousy at Oxford 183 l. 32.
- Kemp, Edw., sermon preached at St. Mary's the Sunday before Sturbridge fair 153 l. 26.
- Kempis, Tho. a., read by A. B. at St. John's 19 l. 30, 53 l. 18.
- Ken, bp., account of his death and burial in letter from A. B. to his father 28 l. 24; his Winchester manual used by A. B. at St. John's 59 l. 3; his morning and evening hymns, A. B.'s fondness for 67 l. 8; materials for his life 149 l. 4, 180 l. 3; Anderdon's life of 180 l. 2; his tomb at Frome Selwood l. 17; he exhorts the scholars at Winchester to sing his morning and evening hymns 202 l. 24; cf. 67 l. 10.
- Kennett, bp., his *Wisdom of Looking Backward* 150 l. 3; friend of Baker's 209 l. 31.
- Kennte, Wm., devises two booths at Sturbridge fair for a dirge and mass at St. Benet's 157 l. 17.
- Kettlewell, John, pieces by him read by A. B. at St. John's 20 l. 2; his *Help to Worthy Communicating* 167 l. 20.
- Kidder, Ri., bishop of Bath and Wells, his esteem for A. B. sen. 131 l. 10.
- Kinnersley Manor, Horley, property of Benjamin Bonwicke 137 l. 33.
- Kisses, the last given by A. B. sen. to his son 67 l. 28.
- Knapton, James, bookseller in St. Paul's Churchyard 193 l. 14, 23.
- Knatchbull, Sir Norton, his *Notes on the New Testament* read by A. B. at St. John's 65 l. 18; his library, etc. 201 l. 34; his son John, Dupont's pupil l. 36; his *Annotations on difficult texts in the New Test.* 202 l. 2.
- 'Lads,' i.e. undergraduates 25 l. 5, 35 l. 12, 37 l. 30, 38 l. 2, 11, 70 l. 5.
- Lake, Edw., his *Officium Eucharisticum*, used by A. B. at St. John's 11 l. 9, 18 l. 26, 26 l. 19; his adherence to the method there laid down 38 l. 30, 45 l. 20, 92 l. 21; his memoranda in 68 l. 28, 70 l. 12; edition published at Oxford 149 l. 33.
- Larkin scholarships at Emm. 211 l. 34.
- Latin authors read by A. B. at St. John's, see *Appuleius, Cicero, Livy, Martial, Persius, Pliny, Quintilian, Sallust, Suetonius, Terence*.
- Latin composition, verses, themes, epistles, etc., by A. B. at St. John's 20 l. 14; 54 l. 3; 65 l. 24; translations from Latin into Greek 20 l. 22; 54 l. 10.
- Laughton, Jo., university librarian, helps Wm. Piers 189 l. 7.
- Ri., Clarke in his edition of Rohault's *Physics* acknowledges his obligations to 193 l. 35.
- Leatherhead, the vicar of, to nominate conjointly two children for charity of James Bonwicke 139 l. 27.
- Lectures, Greek, delivered after dinner 21 l. 23, 171 l. 3.
- Leedes, Edw., his edition of *Lucian* 168 l. 16; master of the Grammar school at Bury l. 18; account of by Dr. Donaldson 169 l. 26; his latin exercise book l. 31.
- Edw., master of Clare 169 l. 34.
- Sam. of Clare, his *Latin iambics* 168 l. 31.
- Leicester, Sir Francis, Browne dedicates his *Story of the ordination of our First Bishops* to 176 l. 11; his kindness to Browne l. 14.
- Leighton, abp., quoted 203 l. 36.

- Lent, A. B.'s observance of 9 l. 23, 26 l. 18; his rules for observing 58 l. 1;
bp. Gunning's observance of 177 l. 27.
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- Lewis, Jo., letter to from Baker 209 l. 22.
- Lichfield, L., printer to the university of Oxford 198 l. 15.
- Lisle, Sam., scholar of St. John's 199 l. 9.
- Livy, read by A. B. sen. at Oxford 124 l. 16 and 34.
- Locke, John, quoted in Tyrrell's Law of Nature 190 l. 30; friend of
Whichcote's 213 l. 10.
- Lodge, H., letter to from Mr. Edmundson 180 l. 36.
- Logic, works on, used by A. B. at St. John's 19 l. 14; lectures on Tu.,
Th., Sat. 21 l. 19.
- London, St. Peter's, Cornhill, parish of A. B.'s mother 8 l. 1; Beveridge
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- Londoners at Sturbridge fair 157 l. 15, 159 l. 8, 24; hackney coaches
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- Long Vacation, the, a poem, quoted 163 l. 31.
- Lucian, A. B. imitates the dialogues of, at St. John's 20 l. 31; edition of
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- Lutwyche, Tho., gives counsel's opinion on Wm. Bowyer's will 143 l. 17.
- Lynne, Tho. Thurlin at school there 179 l. 6.
- Maidstone fair, Cambridge petitions against 163 l. 11.
- Mandevil, Dr. Jo., of Trin. coll. Camb., gives his consent as A. B.'s rector
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12 l. 4; rect. of St. Mary Magd., Old Fish Street 169 l. 149 l. 16;
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Westminster 1722 l. 27; dean of Peterborough 1722 l. 26; buried in
the church of St. Mary Magd., Old Fish Street l. 28; published a
sermon preached before the queen l. 31.
- Manuscripts the property of A. B. sen., sold to Lord Oxford by Bowyer
as exor. 145 l. 9 and note.
- Mapletoft, Dr. John, tells an anecdote of Whichcote 219 l. 9.
- Martial, read by A. B. at St. John's 53 l. 15; quoted 204 l. 16.
- Marsh, Fras., went to a great living in Ireland 216 l. 8, 28; cf. 215 l. 19.
- Mason, Chas., husband of Sarah Bonwicke 138 l. 3; his widow's death
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- May, Mr., bought the ms. sermons of A. B. sen. 145 l. 10.
- Merchant Taylors' School, A. B.'s admission at 8 l. 25; his religious ex-
ercises at 12 l. 5; he is left captain of 13 l. 16; his long apprenticeship
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- Meryfield, Geo., student at St. John's college, Oxford 120 l. 16 and note.
- Mews, Peter, president of St. John's Oxford, elected to the bishoprick of
Bath and Wells 125 l. 9 and note; elegiacs addressed to 130 l. 9;
letter to 127 l. 1.
- Miller, Edm., his Account of the Univ. of Cambridge quoted 166 l. 16.
- Millington, Edw., 'the famous auctioneer' 163 l. 12; cf. 155 l. 2 seq.,
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- Milton, his *Paradise Lost* read by A. B. at St. John's 53 l. 15; quoted as an authority by Blechynden 133 l. 8.
- Moore, bp. Jo., Needham in preface to his *Hierocles* acknowledges his obligations to 170 l. 11; Rohault's *Physics* by Clarke dedicated to 193 l. 24; Clarke one of his chaplains 1.28; Whiston one of his chaplains 196 l. 10; his patronage of learning 197 l. 27; letter to, from Edw. Leedes 169 l. 25.
- Morden, Wm., bookseller at Cambridge 185 l. 17.
- More, Dr. Hen., quoted by Tyrrell in his *Law of Nature* 190 l. 30; his character by Burnet 214 l. 18; his living of Ingoldsby 218 l. 26; his gift to Hartlib 215 l. 31.
- Morgan, Chas., Clarke in his edition of Rohault's *Physics* acknowledges his obligations to 193 l. 36.
- Moschus, Whitford's Latin metrical version of 192 l. 4.
- 'Motus velocior in fine' 72 l. 12, 203, 204.
- Musaeus, Whitford's Latin metrical version of 192 l. 4; retranslated into Greek verse by A. B. at St. John's 54 l. 11.
- Needham, Gervase, sermon preached by him at Sturbridge fair, greatly admired by Whiston 164 l. 29.
- Pet., his ed. of *Hierocles* 170.
- Nelson, Robt., his *Festivals and Fasts* read by A. B. at St. John's 11 l. 14, 167 l. 26; a favorite book with him 20 l. 2; compared with Brome and Seller 30 l. 16; questions for self-examination from 45 l. 23, 46 l. 25; read through by him in his second year 53 l. 19; Lenten prayers from 58 l. 20; articles of belief from 73 l. 4; catalogue of sins extracted from 92 l. 20.
- Newcome, John, master of St. John's, Cambridge, as sub-tutor lectures A. B. on Taquet's *Euclid*, etc. 55 l. 28; authorities for his life 192 l. 22.
- Newton, Sir Isaac, his *Principia*, used by Whiston 193 l. 18; by Clarke 1.26; introduced into the Cambridge course 194 l. 29-197.
- Lancelot, senior fell. of St. John's, Cambridge 205 l. 9; adm. pensioner 1710 l. 14; B.A. 1713-4 l. 15; M.A. 1717 *ib.*; LL.D. by mandate 1728 *ib.*; elected foundation fell. 1715-6 l. 16; medical fell. 1721 l. 19; legal fell. 1727 l. 20; senior fell. 1733 l. 21; registry of the university 1726 l. 22; died 1734 l. 23, his friendship for A. B. l. 25; his verses on his death l. 30-207, 136 l. 4.
- Lancelot, father of the above 205 l. 12.
- Nicholas, Sir Edw., 120 l. 3.
- Nichols, Literary Anecdotes quoted on the authorship of Bonwicke's life 135 l. 16; epitaph from 136 l. 22; quoted with reference to the Bonwicke family 137 l. 25, 29.
- Nonjurors viii.
- Norris, John, the English Platonist, his version of *Hierocles* censured by Needham 170 l. 23.
- North Cadbury, the rectory held by Whichcote 211 l. 33.
- North, Id., things for his household bought at Sturbridge fair 159 l. 35; provisions bought for at the same place 160 l. 3.
- Northampton, freemen of, entitled to composition for toll at Sturbridge fair 157 l. 21.
- Norton, Sarah, legatee under the will of James Bonwicke 139 l. 17.
- Norwich, Edm. Brome at school there 181 l. 12.

- Norwich stuffs sold at Sturbridge fair 155 l. 33.
 Nottingham School, Lancelot Newton educated at 205 l. 13.
 Nourse, Pet., Wm. Edmundson's tutor 180 l. 28.
- Oakham School, Wm. Beveridge educated at 146 l. 6.
 Oath, the scholars' 23 l. 24, 177 l. 8.
 Oaths, Sanderson on the obligation of 184 l. 33; letters of A. B. sen. and Ri. Blechynden respecting (1691) 130-135; cf. 116; taken by undergraduates 166 l. 24.
 Orange, prince of, Oxford commemoration in his honour 121 l. 12.
 Orchard, Arth., tutor of Chr. Anstey 171 l. 25.
 Oxford, decree of, 21 July 1683 134 l. 32; St. John's college, A. B. sen. educated at 116-130.
 — earl of, his library 145 l. 9 and n., 176 l. 18.
- Packington, lady, reputed author of the 'Whole Duty of Man' 148 l. 29.
 Paley, Dr. Wm., his habits as an undergraduate 198 l. 31.
 Pardies, Whiston's Euclid indebted to 193 l. 18.
Paries palmatus, a declamation attributed to Quintilian 192 l. 8.
 Paris, John, v. c. in 1748 172 l. 19, 27.
 Parker, bp. Sam., followed by Ray 186 l. 30; copied Cumberland 190 l. 26.
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 Patrick, Dr. Simon, his Christian Sacrifice recommended to A. B. by his father 10 l. 15; probably sent to him by the same l. 23; his use of it 18 l. 28; edit. of 1671 148 l. 14; copies in St. John's library l. 21; copy belonging to Thos. Baker l. 23; edition of 1823 l. 25; his Devout Christian 18 l. 28; his testimony to Whichcote's reputation 212 l. 18; his kindness to Hartlib 217 l. 16.
 Pearson, Jo., his Prolegomena to Hierocles 170 l. 28; his speech at bp. Wren's funeral 218 l. 31.
 Pembroke hall, bp. Wren interred in his new chapel there 218 l. 29.
 Perne, Andrew, suggests that Sturbridge fair should be granted by the queen to the university 159 l. 29.
 Persius, read by A. B. at St. John's 53 l. 27.
 Petavius, read by A. B. sen. at Oxford 125 l. 3.
 Petimercery in Sturbridge fair 157 l. 11.
 'Philologus,' one of the Sacheverells 150 l. 11.
 Piers, Wm., B.D. of Emmanuel, his edition of Euripides 188 l. 24; B.A. 1684-5, M.A. 1688 189 l. 10; rector of N. Cadbury l. 11; subscribes for 2 copies of Richardson's Godwin l. 11; Hoffmann's criticism of his Euripides l. 15.
 Pindar, his Olympian and Pythian odes read by A. B. at St. John's 19 l. 17, 53 l. 9.
 Pindarics, copy of English, sent by A. B. sen. to his father 123 l. 9.
 Plague the, Sturbridge fair prohibited in consequence of 161 l. 31, 162 l. 9-14, 163 l. 9.
 Plantain, its medicinal properties 204 l. 28.
 Pliny, his Epistles read by A. B. at St. John's 19 l. 19, 53 l. 21; edition published at Oxford 189 l. 21; numerous editions of, attest his popularity in the eighteenth century l. 22.

- Plutarch's Lives read by A. B. at St. John's 19 l. 22.
- Poley, Edm., bro. of the following, Leedes' Lucian (edit. 1704) dedicated to 169 l. 8; attached to the British embassy at the Hanoverian court 1.9; takes Xenophon and Leedes' Lucian with him 1.13.
- Hen., of the Middle Temple 168 l. 26; Leedes dedicates his Lucian (edit. 1678) to *ib.*; his proficiency at Bury and Cambridge 1.28.
- Poole, Matt., his scheme for maintaining at the university students designed for holy orders 214 l. 29.
- Prayer by Dr. Whichcote 208 l. 2.
- Precepts and counsels of the gospel 27 l. 9, 178.
- Presbyterian synods at Sturbridge fair 160 l. 8, 23.
- Prior, Matt., medical fellow of St. John's 205 l. 19; Needham in preface to his Hierocles acknowledges his obligations to 170 l. 11.
- Proctors cease to give an entertainment at Sturbridge fair 1842 164 l. 28; their booth at Sturbridge fair 153 l. 13, 154 l. 27; their authority in the fair 158 l. 20, 160 l. 36, 161 l. 2, 163 l. 25, 28, 164 l. 9.
- Psalms, Hebrew, read by A. B. at St. John's 19 l. 12, 53 l. 17.
- Pufendorf (Puffendorf) de Officio read by A. B. at St. John's 53 l. 4; his works much used as text-books in both universities 184 l. 31.
- Pythagoras, questions from the golden verses of 182 l. 28; version of these in Ausonius 183 l. 11.
- Quantities, false, in epigrams in Leedes' Lucian 169 l. 20.
- Quintilian, De Oratoribus read by A. B. at St. John's 19 l. 20; Paries palmarum translated into Greek by him 54 l. 19, 192 l. 6; edit. used by Bonwicke 1.10.
- Ray, Jo., his Wisdom of God in Creation, read by A. B. at St. John's 53 l. 12; his life by Derham 186 l. 11; a pupil of Dupont 187 l. 1; ejected from Trinity 186 l. 16; his preface to his work 1.18; materials for his life 1.34; Uffenbach's admiration for the work 187 l. 8.
- Rediits* 100 l. 10, 208 l. 19; statute relating to 1.20; the register formerly kept at the master's lodge 1.25.
- Redmayne, Jo., publisher in London in 1668 165 l. 9; Elizth. R. 185 l. 19.
- Religious life, conception of 177 l. 36.
- Repetitions, a puritan exercise 202 l. 27; a custom with abp. Ussher 1.35.
- Responsions at Oxford 122 l. 15; in Parviso 1.30.
- Reynolds, Wm., pupil of Whichcote at Emmanuel 212 l. 12.
- Rhodes, Jo., his recollection of a form of oath respecting which the father of A. B. sen. makes enquiry 120 l. 27; takes the chancellor's duty at Rochester 122 l. 23.
- Ringelbergh, Joachim Sterck van, Erpenius's introductory epistle to his De Ratione Studii read by A. B. at St. John's 20 l. 11; a friend of Erasmus 167 l. 37; his arguments encourage Erpenius to continue in his literary career 168 l. 3.
- Robinson, Matt., his autobiography quoted 203 l. 30.
- Rohault, Jacques, his Physics read by A. B. at St. John's 65 l. 10; Newcome lectures on 55 l. 31; editions of the work 193 l. 19; translation of by John Clarke 194 l. 7; Whiston's opinion of the work 196 l. 22; his system generally accepted in the university 195 l. 16.
- Roper, Francis, B.D. of St. John's college, Cambridge, adm. sizar 1658 174 l. 32; B.A. 1662-3 l. 34; M.A. 1666 *ib.*; Keyton fell. 1666 *ib.*;

- taxor of the university 1671 l. 36; vicar of Waterbeach 174 l. 37; prebendary of Ely 175 l. 1; deprived of his preferments for refusing the oaths l. 6; died 1719 l. 7; buried in the college chapel l. 8; founder of a college exhibition l. 11; his will l. 14; his benefactions to the college library l. 15; a friend of A. B. sen. 23 l. 4; quiets A. B.'s scruples about his college oath 24 l. 13, 25 l. 9, 26 l. 8; reads to him account of death and burial of bp. Ken 28 l. 24; his recommendation of A. B. to Dr. Jenkin 31 l. 22; his kindness to him 32 l. 30; importance attached to his friendship by A. B. sen. 35 l. 21, 37 l. 13; his advice to A. B. 41 l. 17, 54 l. 30; to Philip B. 44 l. 14; good opinion entertained by him of A. B. 45 l. 3; his care and concern for him 17 l. 29, 55 l. 26, 60 l. 9, 62 l. 24, 64 l. 28; frequently enquires after the family at Headley 71 l. 20; his advice to A. B. in his illness 94 l. 15; undertakes to write to A. B. sen. on his son's death 97 l. 28; sends message to the same 101 l. 5; finds A. B. dead in his room 102 l. 7; the life of A. B. left to be submitted to his criticism 135 l. 34; copy to be presented to him of the memoir 136 l. 11; tutor of Tho. Browne 175 l. 32.
- Rob., father of the above 174 l. 31.
- Ross, a friend of Bowyer's 118 l. 18.
- Roxburgh, John, duke of, Cheyne's Principles of Religion dedicated to 191 l. 20.
- Rudston, Dr. John, death of 131 l. 13.
- Rustat, Tobias 128 l. 21; his numerous benefactions and materials for his life *ib.* note.
- Rutherford, Thos., his lectures on Grotius 186 l. 3.
- Sacheverell, Dr. Hen., his trial referred to by A. B. 12 l. 14; his grandfather ejected by the Bartholomew Act 150 l. 1; incorporated D.D. at Cambridge 1714 l. 19; materials for his life *ib.*; his attempt to exclude Whiston from the parish church of St. Andrew's l. 31; addressed by Addison as 'dearest Harry' l. 37.
- Jo., grandfather of the above, ejected from the living of Wincanton in Somerset by the Bartholomew Act 150 l. 1; his father minister of Stoke in Dorset l. 6.
- Joshua, B.A. of Cath., father of Henry 150 l. 15; rector of St. Peter's Marlborough l. 16.
- Philologus, brother of John 150 l. 10.
- Robt., fell. com. of Trinity 151 l. 1.
- Tho., vicar of St. Martin's, Leicester 150 l. 12.
- Tim., brother of John, ejected from Tarrant Hinton, Dorset 150 l. 8.
- Sallust, read by A. B. at St. John's 53 l. 18; edition by Wasse 189 l. 18.
- Sancroft, abp., his conduct extolled by A. B. sen. 135 l. 3.
- Sanderson, bp., his treatise *De Obligatione* read by A. B. at St. John's 53 l. 5; quoted by Blechynden 134 l. 12; his Praelectiones 184 l. 34; translated by Charles I. l. 37; edition dedicated to Boyle 185 l. 4; edition by Whewell l. 5.
- Sawyer, Edm., a lawyer consulted by Wm. Bowyer 140 l. 5 seq.
- Scholarship, value of a 22 l. 21.
- Sedbergh school, alumni of 174 l. 3, 25, 180 l. 27.
- Seller, Abednego, his Preparation for the Sacrament 181 l. 23; the work valued by A. B. 30 l. 17; a republication of an earlier work 181 l. 32.
- Seneca, read by A. B. at St. John's 19 l. 13.

- Sermons, A. B.'s plan of making abstracts of 67 l.30, 70 l.14; Whichcote's habit in revision of his 219 l.9.
- Sharp, archbp. John, quoted by Blechynden 134 l.11.
- Short, Thos. M.D., a translation of Rohault dedicated to 195 l.21.
- Shorton, Robt., master of St. John's, curious portrait of 210 l.25.
- Simmons, Nevil, bookseller in St. Paul's Churchyard 168 l.23.
- Tho., bookseller at Bury 168 l.24.
- 'Sir' the title of a B.A. 98 l.30, 126 l.9, 146 l.15, 205 l.9, 215 l.36.
- Slingsby, Sir Hen., his diary quoted 147 l.34; he hears Whincop's *concio ad clerum* l.35.
- Small-pox, reference to in correspondence between A. B. and his father 35 l.23, 37 l.21.
- Smith, Geo., kinsman of Tho. Baker 210 l.4.
- Josi., of St. John's Oxf. 120 l.24, and n., 29.
- Sam., publisher in London 169 l.5, 188 l.31.
- Dr. Thos., letters to Baker 209 l.309.
- Soli invicto comiti*, an inscription on coins of Constantine the Great 70 l.10, 203 l.22.
- Somerset, Chas. d. of, chancellor, his services to the Cambridge press 188 l.35.
- Soper's lane in Sturbridge fair 157 l.10.
- Spycer, see *Andrews*.
- St. John, Sir Walter, his gift of £10 to Hartlib 216 l.37.
- St. John's College, Cambridge, A. B.'s admission at 17 l.21, 151 l.14; his course of study at 21 l.12, 19 l.6, 53, 106; his election to a scholarship at 22 l.3, 20, 171 l.7; his account to his father of the same 23 l.14; Fiddes' testimony to its merits as a society 210 l.6; Ascham's vi; frequent communions at, in A. B.'s time 181.8; foundation days 101 l.20; studies at, see *Latin authors*; *Aelian*, *Alingham*, *Appian*, *Bion*, *Burgeradicus*, *Bussidus*, *Cheyne*, *Chrysostom*, *Clarendon*, *Clarke*, *Collier*, *Curcellaeus*, *De Chaleis*, *Demosthenes*, *Derham*, *Descartes*, *Dionysius*, *Eckhard*, *Erasmus*, *Erpenius*, *Euclid*, *Euripides*, *Eustachius*, *Fasciculus*, *Fenelon*, *Fontenelle*, *French*, *Grotius*, *Hammond*, *Hebrew*, *Henshaw*, *Hierocles*, *Hooker*, *Howell*, *Hughes*, *Kemphis*, *Ken*, *Kettlewell*, *Knatchbull*, *Lake*, *Logic*, *Lucian*, *Milton*, *Musaeus*, *Nelson*, *Patrick*, *Pindar*, *Plutarch*, *Pufendorf*, *Ray*, *Ringelbergh*, *Rohault*, *Sanderson*, *Seller*, *Suicer*, *Tacquet*, *Testament*, *Themes*, *Theocritus*, *Theognis*, *Tyrrell*, *Verses*, *Vossius*, *Whichcote*, *Whiston*, *Whitby*, *Whole Duty of Man*; masters of, see *Gower*, *Gunning*, *Jenkin*.
- St. John's College, Oxford, A. B.'s examination for a scholarship at 16 l.1; his election set aside on account of his nonjuring principles 17 l.4; letters written from, by A. B. sen. 119-130.
- St. Mary Magdalen, hospital of, at Sturbridge 156 l.16.
- Statutes, Oxford university, sent to A. B. by his father 177 l.15; A. B.'s scruples respecting 24-26.
- Stephens, Anthony, bookseller at Oxford 198 l.16.
- Thos., master of Bury, letter of, to Worthington 218 l.17.
- Stierius, Jo., one of his books [see *Bodl. Cat.*] read by A. B. sen. at Oxford 123 l.20.
- Stillington, bp. Edw., a reply to by Browne 176 l.21; Ray borrowed from him 186 l.30.

- Sturbitch Fair, a mock heroic poem 153 l.33.
- Stokys' almshouses, annual bequest to, for purchases at Sturbridge fair 160 l.27.
- Strada, his *Proclusiones Academicæ* to be sent to A. B. sen. at Oxford 120 l.21.
- Strahan, Geo., London bookseller 191 l.17.
- Strype, John, a student at Cambridge in 1662 182 l.14; his letter to his mother 115; Baker's letters to 209 l.24; Strype's Parker, subscribers to 171 l.33, 180 l.34.
- Stubbs, Eliz., maiden name of A. B.'s mother 7 l.20, 115 l.27.
- Phil., grandfather of A. B. 7 l.20, 115 l.27; his wife 139 l.15.
- Sam., uncle of A. B., legatee under James Bonwicke's will 139 l.15; his death 144 l.8, 20.
- Studies, see *St. John's*.
- Sturbridge chapel, valued at £10. 10s. in the King's books 158 l.3; leased to the town 157 l.12; for sixty years 158 l.15; pulpit conveyed to from Cambridge and back again 159 l.21; profits of, lost owing to flood 160 l.33; rent of 161 l.17; pulpit 162 l.37.
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the queen to the university 1.29; tenure of booths at 1.30; town order respecting attorneys pleading at 1.32; things bought at the fair for Id. North's household 1.35; disputes between town and university respecting 1.33, 160 1.10, 15; haberdashery booth at, pulled down by order of the mayor 160 1.1; the fair a scarlet day 1.3; presbyterian synods at 1.8, 23; v. c. and doctors ride to, and make their proclamation on horseback 1.13; tolbooth blown down at 1.14; charters for 1.16-20; proctors at, complained of by the town for receiving bribes 1.35; award respecting rights of burgesses of Lynn at 161 1.1; dispute respecting scales used by the university at 1.3; deputation to court for leave to build 1.7; stocks at the tolbooth 1.8; the bailiffs' dinners and breakfasts are dispensed with in consequence of the plague 1.14; Wulfe, the bailiff, compelled to pay for the dinner 1.16; music at 1.10, 35; dancing horse 1.36; town bailiffs freed from the charge of the dinner at 1.26; prohibited on account of the plague 1.31, 162 1.1, 9-14, 163 1.9; items from the town accounts for expenditure at 161 1.23, 32; ship money at 162 1.8; full fair in 1644 1.17; the university complains of the infringement of its privileges at 1.20; petitions against drainage as likely to stop the general commerce at 1.23; Evelyn 31 Aug. 1654, sees from roof of King's college the booths in course of erection 1.27; Michael Wolfe lord of the taps at 1.33; university monopolies at 163 1.1; the king's arms painted at 1.4; the cryer paid for whipping a vagrant at 1.6; harnessmen attend the high constable to search 1.8; town petition against Maidstone fair, lest it should injure Sturbridge 1.10; library of a fell. of St. John's sold at 1.13; hackney coach fares from Cambridge to 1.22; action against a proctor for seizing goods sent down the river to 1.25; sixty-two proctors created by the senate in consequence of the mayor having permitted plays to be performed at 1.26; Bentley, Ri., orders the booth for the theatre to be demolished 1.30; preachers at 1.34, 153 1.25, 162 1.22; the profits of the booths not taxable for land tax 163 1.36; pronounced by Defoe to be the greatest fair in the world 164 1.1; procession of the corporation to proclaim 1.2; the procession abolished 1.22; hops weighed by the university 1.5; by the town 1.14; orders restraining costs of dinners at 1.6; plays prohibited at, by parliament 1.8; John Henley's preaching prohibited at 1.10; eccentric conduct of Jacob Butler, barrister, at 1.17; corporation dinner at 151 1.17, 162 1.26; given up in 1789 164 1.23; false alarm of fire and casualties at 1.24; proctors' entertainment at, dispensed with by grace 1.28; sermon at, admired by Whiston when an undergraduate 1.30; Paley, Wm., a frequenter of the fair 1.32; description of by Carter, Hone, and *Cantabrigia depicta* 1.13-16; in Gunning's reminiscences 165 1.1; players at 164 1.12, 165 1.2.

Sturn, Whiston's Euclid indebted to 193 1.18.

Suetonius, read by A. B. at St. John's 19 1.18, 53 1.20, 167 1.13.

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Suicer, Jo. Hen., his *Compendium Philosophiae* read by A. B. at St. John's 65 1.9; edition published at Amsterdam in 1695 199 1.24; Wetstein the publisher confesses to having purloined the ms. 1.30; son of the author of the *Thesaurus Ecclesiasticus* 1.36; Greek professor at Zurich 1.37; life of 200 1.1.

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- Tacitus de Oratoribus, read by A. B. at St. John's 19 l. 21; A. B. sen. writes for edition of, by Boxhorn 120 l. 22.
- Tacquet, (Taquet) André 192 l. 35; professor of mathematics at Louvain and Antwerp 193 l. 1; editions of his Euclid 1.3; Newcome's college lectures on 55 l. 30; edition by Whiston 192 l. 25; Whiston first incited to the study of Euclid by the work 1.33; Aphra Behn's reply to 221 l. 12.
- Taylor, Dr. Brook, author of Suggestions on Cheyne's Principles of Religion 191 l. 32.
- Telemachus, see *Fenelon*.
- Tenant, Mr., schoolmaster at Ely 182 l. 3.
- Tennison, abp. Thos., Whichcote's picture given to him 219 l. 7.
- Terence, read by A. B. at St. John's 19 l. 12, 106 l. 18.
- Terms at college, first introduced by Dr. Gower 178 l. 34; 'freshman's term' 32 l. 5.
- Testament, Greek, read by A. B. at St. John's 20 l. 5, 53 l. 16.
- Themes Greek and Latin, written by A. B. at St. John's 20 l. 14, 54 l. 3, 65 l. 25, 106 l. 23.
- Theobald, Francis, patron of Barking 218 l. 14.
- Theocritus, A. B. imitates epigrams of, at St. John's 20 l. 30; edition in Winterton's *Poetae Minores* 168 l. 13.
- Theognis, imitated by A. B. at St. John's 20 l. 29; edition in Winterton's *Poetae Minores* 168 l. 13.
- Thirlby, Stryan, fell. of Jesus College 183 l. 24; his writings in reply to Whiston 53 l. 3, 183 l. 25; his edition of Justin Martyr 1.32; an editor of Hughes' Chrysostom 200 l. 36; materials for his life 1.29.
- Thomas a Kempis read by A. B. at St. John's 19 l. 31, 53 l. 18; edition by Castellio 167 l. 15.
- Thompson, Porter and James, of Trumpington 172 l. 7.
- Mr., of Trumpington, Chr. Anstey's father-in-law 170 l. 7.
- Thriploe, Dr. Gower leaves his house at, to the master of St. John's 31 l. 7.
- Thurlborn, —, publisher at Cambridge in 1710 192 l. 29.
- Thurlbourn, Ri., publisher at Cambridge in 1702 184 l. 18.
- Wm., publishes at Cambridge an edition of Hierocles in 1742 170 l. 36.
- Thurlin, Tho., son of Tho., of Lynne, president of St. John's 28 l. 13, 178 l. 37; rector of Gaywood 179 l. 11; his verses 1.12; his visitation sermon 1.16; his proceedings in respect to tithes 1.18; his benefactions to the college library 1.19.
- Thwaites, Edw., his edition of Dionysius's Periegesis 165 l. 21.
- Thynne, the hon. Mrs., daughter in law to Id. Weymouth 29 l. 4, 180 l. 15.
- Thos., see *Weymouth*.
- Tothill, Mr., an aspirant to the mastership at Merchant Taylors' 131 l. 15.
- Trinity, doctrine of the, defended 222 l. 25.
- Trinity College, Cambridge, see *Duport, Ray, Sacheverell, Whincop*; common places delivered in the college chapel of 186 l. 24.
- Trumpington, taverns at, frequented by students 154 l. 25.
- Tuckney, Dr. Ant., master of St. John's, his controversy with Whichcote 220 l. 1-5.
- Turner, bp. Fras., master of St. John's college 152 l. 10.

Turner, Tho., president of C.C. Oxon. 211 l.7; a great benefactor to Ely cathedral l.9; his monument in his college l.10; his bequest for the relief of the families of deceased clergymen l.12; his death 101 l.9.

Tutor, private lectures of 21 l.6.

Tyrell, Jas., his Disquisition of the Laws of Nature read by A.B. at St. John's 53 l.30; founded on Cumberland's Law of Nature 101 l.15; dedication of the work to Cumberland l.21; reference in the same to Rohault's abridgement of Descartes 104 l.9; a son of Sir Timothy Tyrell 191 l.3; grandson of archbp. Ussher 190 l.37; induces Sir Tho. Smith to write his *Vita Usseri* 191 l.5.

Upton, Jas., his edition of Aelian etc. 165 l.29.

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